

THE
BALM
OF
GILEAD:

OR,
COMFORTS

For the
DISTRESSED;

Both Moral & Divine.

Most fit for these wofull Times.

By JOS. HALL, D.D.
and B. N.

LONDON,

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side of the *Royall Exchange*, 1655.



524232
To all the distressed
Members of *Jesus Christ*,
wheresoever, whose sou's are
wounded with the present sense
of their sins, or of their *afflictions*;
or with the teares

OF

Death and Iudgment :

The Author humbly recom-
mends this soveraigne *Balm*,
which God hath been pleased to
put into his hands for their be-
nefit; earnestly exhorting them
to apply it carefully to their se-
verall sores; together with their
faithfull prayers to God for a
blessing upon the use thereof:

Not doubting but (through Gods
mercy) they shall find thereby a sensible
ease and comfort to their soules; which
shall be helpt on, by the fervent devoti-
ons of the unworthiest servant of God
and his Church.

J. H. B. N.

To all the Gentlemen

Members of the Society

of the Friends of the

British Museum

of the British Museum

of the British Museum

of the British Museum

of the British Museum

of the British Museum

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✻✻✻✻✻✻✻✻✻✻
COURTEOUS Reader, These Books following are printed for *William Hope*, and are to be sold at his shop at the signe of the *blew Anchor* at the back-side of the *Royal Exchange*.

Dabner his divine Poems.

The New Covenant: Or the Saints Portion by *Dr Preston*.

An Abridgement of the whole Body of Divinity extracted from the learned Works of that ever famous Divine *Mr William Perkins*.

The holy lives of Gods Prophets by *J. H.*

Godly Meditations on the Sacrament by *D. Cotton*.

Bedford on the Sacrament.

Howels Visions.

Gerardo, The unfortunate Spaniard.

Sevenall Poems by *Francis Beaumont*.

Cyrus le Grand, dedicated to the late King.

I Have perused this excellent
Treatise intituled, *The Balme
of Gilead*, containing in it ma-
ny singular Medicines; and so-
veraigne salves, compounded
and made up with so many
sweet and spirituall Ingredients
of holy and heavenly consolations,
as may be sufficient and
effectuall, being rightly apply-
ed to cure and heale all sicknes-
ses and sores of body and mind,
caused by the fearefull apprehen-
sion of imminent dangers,
or the sense of present evils;
unto which I subscribe my
probatum est, and do allow it
to be printed and published.

20 MAR 59

John Darnham.

THE



THE COMFORTER.

Comforts for the sick Bed.



What should we
do in this Vale
of Teares, but
bemoane each
others mis-
eries? Every

The Pre-
face.

man hath his load, and well is
he whose burthen is so easie
that he may help his neighbors.
Hear me, my son; my age hath
waded through a world of sor-
rows; The Angell that hath
hitherto redeemed my soule
from all evill, and hath led me
within few paces of the shore,
offers to lend me his hand, to
guide

Gen. 48.
16.

guide thee in this dangerous
Foard, wherein every errour
is death; Let us follow him
with an humble confidence,
and be safe in the view and pit-
ty of the wofull miscarriages of
others.

Sect. 1.

*Aggravati-
on of the mi-
sery of sick-
nesse.*

* Psal. 32. 3

Iob 10. 1.

Iob 7. 11.

Iob 1. 21.

Iob. 3. 3.

Thou art now cast upon the
bed of sicknesse; * roaring out
all the day long for the extre-
mity of thy paine, measuring
the slow hours, not by minutes,
but by groanes; Thy soule is
weary of thy life, through the
intollerable anguish of thy spi-
rit; Of all earthly afflictions
this is the forest. *Job* himsele,
after the sudden and astonish-
ing news of the losse of his
goods, and children, could yet
beare up, and blesse the God
that gives and takes; but when
his body was tormented, and
was made one boyle, now his
patience is retched so far as to
curse (not his God, but) his
Nativity. The great King que-
stioning with his Cup-bearer

Nehemi-

Nehemiah, can say, *Why is thy countenance sad, seeing thou art not sick?* As implying that the sick man of all other hath just cause to be dejected; worldly crosses are aloofe off from us; sickness is in our bosome; those touch ours only, these our selves; here the whole man suffers; what could the body feele without the Soule that animates it? How can the soule (which makes the body sensible) choose but be most affected with that paine, whereof it gives sense to the body? Both partners have enough to do to encounter so fierce an enemy: The sharper assault requires the more powerfull resistance: Recollect thy selfe, my son, and call up all the powers of thy soule to grapple with so violent an enemy.

The body is by a sore disease confined to thy bed. I should be sorry to say, thou thy selfe wert so: Thy soule (which is

Nch 2.2.

Sect 2.
1. Comfort:
From the
freedom of
the soule.

B 2 thy

thyselfe) is, I hope, elsevwhere,
That howver it is content to
take a share in thy sufferings,
soares above to the heaven of
heavens ; and is prostrate be-
fore the throne of grace, iuing
for mercy and forgivenesse ; be-
holding the face of thy glorious
Mediator, interceding for thee:
wo were to us if our souls were
coffred up in our bosomes, so
as they could not stir abroad,
nor go any further than they
are carried ; like some Snail,
or Tortoise, that cannot move
out of the shell. Blessed be God,
he hath given us active spirits,
that can bestirre themselves,
whiles our bodies lye still ; that
can be so quick and nimble in
their motions, as that they can
passe from earth to heaven, ere
our bodies can turne to the o-
ther side ; and how much shall
we be wanting to our selves, if
we do not make use of this spi-
rituall agility ; sending up these
spirits of ours, from this dull
clay

clay of our bodies, to those Regions of blessednesse; that they may thence fetch comfort, to alleviate the sorrows of their heavy partners? Thus do thou, my son, imploy thy better part; no paines of the worse can make thee miserable; That spirituall part of thine shall ere long be in blisse, whiles this earthen peece shall lye rotting in the grave: Why shouldst thou not, even now before thy separation, improve all the powers of it, to thy present advantage? Let that still behold the face of thy God in glory, whiles thy bodily eyes look upon those friends at thy bed side, which may pittie, but cannot help thee.

Thou art pained with sickness: Consider seriously whence it is that thou thus smartest; *Affliction cometh not out of the dust*; Couldst thou but hear the voice of thy disease, as well as thou feelest the stroke of it;

See 3.
2. Comfort;
From the
Author of
sickness, and
the benefit
of it.
Iob 3.6.

2 King: 18.
25.

if saith loud enough, *Am I come up hither without the Lord to torment thee? The Lord hath said to me, Go up against this man, and afflict him. Couldst thou see the hand that smites thee, thou couldst not but kisse it; Whyman, it is thy good God, the Father of all mercies, that laies these stripes upon thee; He that made thee, he that bought thee at so deare a rate as his own bloud, it is he that chastiseth thee; and canst thou think he would whip thee but for thy good? Thou art a Father of children, and art acquainted with thine own bowels; Didst thou ever take the rod into thy hand, out of a pleasure that thou tookest in smiting that flesh which is derived from thine own loines? Was it any ease to thee to make thy child smart, and bleed? Didst thou not suffer more than thou inflictedst? Couldst thou not rather have been content, to have*

have redeemed those his stripes
with thine owne? Yet thou
lawest good reason to lay on,
and not to spare for his loud
crying, and many teares; and
canst say, thou hadst not loved
him, if thou hadst not been so
kindly-lovere. And if we that
are evill, know how to give
loving and beneficiall correcti-
on unto our children, how
much more shall our Father
which is in Heaven know how
to beat us to our advantage? He
as we may sing under the rod,
with the blessed Psalmist; I
know, O Lord, that thy judge-
ments are right, and that of ve-
ry faithfulness thou hast afflicted
me. Might the child be made
arbitrer of his owne chastise-
ment? do we think he would
avard himselfe so much as one
lash? Yet the wiser parent
knows he shall vvrone him, if
he do not inflict more; as ha-
ving learned of wise Solomon,
thou shalt beat him with the
rod,

Pro 19.
18.

Psal. 119.
71.

Prov. 23.
14.

Ioh. 11. 3.

rad, and shall deliver his soule
 from hell: Love hath his strokes,
 saith Ambrose, which are so
 much the sweeter, by how
 much they are the harder set
 on: Dost thou not remember
 the message that the two sisters
 sent to our Saviour: *Lord be-
 hold, he whom thou lovest is
 sick*: Were it so that paine, or
 sicknesse, or any other the ex-
 ceptions of Divine Justice
 should belet loose upon thee, to
 tyrannize over thee at pleasure,
 on purpose to render thee per-
 fectly miserable: there were
 just reason for thy other dis-
 heartning; now they are stir-
 red, and go under commission;
 neither can they be allowed to
 have any other limits than thy
 own advantage; Tell me whe-
 ther thou hadst rather be good,
 or be healthfull: I know thou
 wouldst be both, and thinkest
 thou mayest well be so. Who is
 so little in his own favour as to
 imagine he can be the worse
 for

for faring well? But he that made thee lookes farther into thee than thine owne eyes, can do; he sees thy vigour is turning wanton; and that if thy body be not sick thy soule will: if he therefore find it fit to take down thy wor^e part a little, for the preventing of a mortall dangerto the better what cause hast thou to complaine, yea rather not to be thankfull? When thou hast felt thy body in a distemper of fulnesse, thou hast gone to sea on purpose to make thy self sick; yet thou knewest that turning of thy head and stomach would be more painfull to thee than thy former indisposition; why should not thine all-wise Creator take liberty to cure thee with an afflictious remedy?

Thou art now sick: Wert thou ¹⁷ before a long time healthful? Canst thou not bee content to take thy torments? If thou hadst had more daies of

Se^t. 4.

3 Comfort:

From the
vicissitudes
of health.

Iob 2. 10.

B 5 health

health than houres of sicknesse, how canst thou thinke thou hadst cause to repine? Had the Divine Wisdome thought it to mitigate thy many daies paine, with the ease of one houre, it had been well worthy of thy thanks; but now that it hath beforehand required thy few painfull houres, with yeares of perfect health, how unthankfully dost thou grudge at the condition? It was a foule mistake, if thou didst not from all earthly things expect a vniuersity: they cannot have their being without a change; As well may day be without a succession of night, and life without death, as a mortall body without fits of distemper; and how much better are these momentany changes than that last change of a misery unchangeable? It was a vvoluntary word that Father Abraham said to the damned glutton: *Son, remember that thou in thy life-*

life-time receivest thy good things, and Lazarus evil things, but now he is comforted, and thou art tormented: Oh happy stripes wherewith we are chastened of the Lord, that we may not be condemned with the world. Oh welcome feavers that may quit my soule from everlasting burnings.

Luk. 16. 25.

I Cor. 11. 32.

Thou complaineſt of ſickneſſe; I have known thoſe that have beſtowed teares upon their too much health, ſadly bemoaning the feare and danger of Gods diſfavour, for that they ayed nothing; and our Bromiard tels us of a devout man in his time, that bewailed his continued warfare as no ſmall affliction; whom ſoone after God fitted with paine enough. The poore man joyed in the change, and held his ſickneſſe a mercy; neither indeed was it otherwiſe intended by him that ſent it. Why are we too much dejected with that, which

Seſt. 5.

4 Comfort.
Sickneſſe better than ſinful health.

Brom. Sum.
V. Infirmi-
tas.

which others complaine to
 want why should we find that
 so tedious to us; which others
 have wished? There have been
 Medicinall Agues, which the
 wise Physician hath cast his Pa-
 tient into, for the cure of a
 worse distemper. A lecture and
 lawlesse health, however Na-
 ture takes it is the most dan-
 gerous indisposition of the soule:
 if that may be healed by some
 few bodily parges. the advan-
 tidge is unspeakable. Look upon
 some vigorous Gallant that in
 the height of his spirit and the
 heat of his blood eagerly pur-
 sues his carnall delights, as
 thinking of no Heaven, but the
 free delectation of his sense;
 and compare thy present estate
 with his. Hee thou best groan-
 ing, and sighing, and panting,
 and wishing thy weary sides,
 complaining of the heavy pace
 of the tedious houres; whiles
 he is frolicking with his joyfull
 companions, carousing his large
 healths.

healths, sporting himselfe with
his wanton Mistris, and bath-
ing himselfe in all sensuall plea-
sures; and tell me whether of
the two thou thinkest in the
happier condition: Surely, if
thou be not thrunk into no-
thing but meere Sense, if thou
hast not cast off all thoughts of
another world, thou shalt pity
the misery of that godlesse sol-
lity; and gratulate to thy selfe
the advantage of thine humble
and faithfull sufferings; as that
which shall at last make thee an
abundant amends, by yeelding
thee the peaceable fruit of righ-
teousnesse.

Thy paine is grievous; I ap-
prehend it such, and pity thee
with all my soule. But let me
tell thee It is not such but that
holier men have suffered more.
Dost thou not heare the great
pre edent of patience crying
out from his dung-hill *Oh that
my griefe were, thronowly weigh-
ed, and my calamities laid in the
balance*

Heb. 12. 11.

Seet. 6.
5 Comfort.
The greater
sufferings of
holier men;
and the re-
solutions of
beatbens.

Job 6. 2,
3:4.

Psal. 22. 1.

Psal. 6. 6.

Lam. 3. 1,
34.

balance together! For now it
 would be heavier than the sand
 of the sea: therefore my words
 are swallowed up. For the ar-
 rows of the Almighty are with-
 in me, the poison whereof drink-
 eth up my spirits: The terrors
 of God do set themselves in ar-
 ray against me? Dost thou not
 heare the man after Gods owne
 heart speake of the voice of his
 roaring? Dost thou not see
 him that shrunk not from the
 Beare, the Lion, the Giant;
 drenching his bed with his
 teares? dost thou not heare the
 Faithfull crying out, "I am the
 man that hath suffered afflic-
 tion by the rod of his wrath, &c.
 Surely, against me is he turned;
 he turneth his hand against me
 all the day: My flesh and my
 skin hath he made old; he hath
 broken my bones. Might I not
 easily shew thee the Prophets,
 Apostles, Martyrs (the great
 favourites of heaven) some on
 the Gridirons; others in boiling
 Cal-

Caldrons, some on the Spits, others under the Saws, some in the Flames, others crashed with the teeth of Wild beasts: some on the Racks, others in fiery furnaces: most of them in such torments, as in comparison whereof thy paines are but sports? Yea, what speake I of these mortall, and (at the best) sinfull men; when thou mayest see the Son of God, the Lord of life, the King of glory, God blessed forever, sweating drops of bloud in his dreadful agony; and maiest hear him cry upon the tree of shame and curse, *My God, my God, why hast thou forsaken me?* Alas, what are wee capable to suffer in proportion of these tortures? Who are we that wee should think much in share with the best of Gods Saints, yea, with the deare, and eternall Son of his love, our ever blessed Redeemer? Had not God found this the way to their heavens, they

they had not trod so deep in
 blood: Why doe we grudge
 to wet our feet where they
 waded? Yea, if from these
 holy ones, thou shalt turne
 thine eyes to some meere
 Pagans, let me shew thee the
 man whom we are wont to
 account infamous for vici-
 tiousnesse; *Epicurus* the Philo-
 sopher, who on his dying day,
 when he lay extremely tor-
 mented with the stone in the
 bladder and a tearing Collick
 in his bowels, as it were gas-
 ping for life; yet even then
 writing to his *disciples*, came
 out of the strength of his reso-
 lutions prolesse his cheareful-
 nesse; and can stile even that
 day blessed. It was the same
 month that could boast that if
 he were frying in the brazen
 Bill of *Phalaris* he could there
 find contentment. What should
 I tell thee of a *Mutius Scervo-
 la* who in a glorious revenge
 voluntarily burnes off his own
 right

right hand, nor without the
envy and pitty of his enemies:
or of a *Regulus*, that after so
high a provocation, offers him-
selfe to the worst of the merci-
lesse fury of his tormentors?
Why, shouldst thou thinke it
strange (saith wise *Seneca*) that
some men should be well plea-
sed to be scorcht, to be woun-
ded, to be rackt, to be killed?
Frugality is a paine to the rio-
rous; labour is a punishment to
the lazie; continence is a mi-
sery to the wanton; study is a
torture to the sloathfull: All
these things are not in their
own nature difficult; but we
are feeble, and false-hearted.
Shall these Pagans attaine to
this height of magnanimity, out
of the bravery of their manly
resolutions; and shall we Chri-
stians droope, and pule under
gentler sufferings, whiles we
professe to have moreover the
advantage of Faith to uphold
and cheare us? Poore Heathen
soules!

foules: they never heard of any
 gracious Engagements of a
 merciful God to stand by them;
 and to comfort them: they ne-
 ver had met with those sweet
 messages from heaven: Call up-
 on me in the day of thy trouble,
 and thou shalt glorifie me: Come
 unto me, all ye that labour and
 are heavy laden, and I will give
 you rest: Strengthen ye the weak
 hands; and confirm the feeble
 knees: Say to them that are of a
 fearful heart, Be strong, feare
 not: behold your God will come
 with vengeance, even God with
 recompence: he will come and
 save you. They had not the
 heart of a Job, to say, I know
 that my Redeemer liveth: nor
 the eyes of a Stephen, to pierce
 the heaven, and to see their Sa-
 viour standing at the right hand
 of God: but meerly tugg'd it
 out in the strength of their na-
 turall courage, heightned vwith
 a vaine-glorious ambition of
 the same which they did be-
 leeve

leeve, would survive them; whereas wee Christians know that we have a God, the Father of all mercies, to stand by us; a Redeemer, to deliver us; a Comforter, to strengthen and refresh us; sweet and unsailable promises, to sustaine us; and at last, a crown of eternall glory, to recompence us.

Thou art pained with sickness: Look not at what thou feelest, but at what thou hast deserved to feele. *Why doth the living man complaine? Man suffereth for his sin.* Alas, the wages of every sin is death; a double death; of body, of soule; tempo rall, eternall: Any thing below this, is mercy. There is not the least of thy many thousand transgressions but hath merited the infinite wrath of a just God, and thereby, more torments than thou art capable to undergoe. What dost thou complaine of ease? Where thou owedst a thousand talents, thou

Se^{ct.} 7.
6 Comforts:
*Our sufferings far be-
low our de-
servings.*
Lam. 3. 39.

Luk. 16. 6.

thou art bidden to take thy bill,
 and sit downe and write fifty ;
 wilt thou not magnifie the clemency of so favourable a creditor ? Surely, were every twig wherewith thou smittest, a scorpion, and every breath that thou sendest forth, a flame; this were yet lesse than thy due. Oh the infinite goodness of our indulgent Father, that takes up with so gentle a correction ! Tell me, thou nice and delicate patient, if thou canst not beare these stripes, how wilt thou be able to endure those that are infinitely sorer ? Alas, what are these to that hell which abides for the impatient ? There are exquisite paines, without mitigation ; eternall paines, without intermission ; which thou canst never suffer nor avoid ; fear them, whiles thou grudgest at these ; lay thy selfe low under the hand of thy good God, and be thankfull for a tolerable misery. How graciously hath the

the wisdom of our God thought fit to temper our afflictions; so contriving them, that if they be sharpe, they are not long; and if they be long, they are not over-sharpe; that our strength might not be over-laid by our trials, either way! Bee content man; either thy languishment shall be easie, or thy paine soone over. Extreme and everlasting, are termes reserved for Gods enemies in the other world: That is truly long, which hath no end; that is truly painfull, which is not capable of any relaxation. What a short moment is it that thou canst suffer? short, yea, nothing, in respect of that eternity which thou must either hope for, or feare. Smart a while patiently, that thou maiest not be infinitely miserable.

Thou complaineſt of paine: What use were there of thy Patience, if thou ailedſt nothing? God never gives ver-

Sec. 8.
7 Comfort:
The benefit
of the exer-
cise of our
patience.

studies without an intent of their exercise. To what purpose were our Christian valour, if we had no enemy to encounter? Thus long thou hast lain quiet in a secure Garison, where thou hast heard no trumpet but thine own, and hast turned thy drums head into a Dicing-table, lavishing out thy daies in varieties of idle Recreations: now God draws thee forth into the field, and shews thee an enemy; where is thy Christian fortitude, if thou shrink back, and cowardly wheeling about chusest rather to make use of thy heeles than of thy hands? Doth this beseeme thee who professest to fight under his colours who is the Great Conquerour of Death and hell? Is this the way to that happy Victory, which shall carry away a Crowne of glory? My son, if thou faint in the day of thine adversity, thy strength is but small: Stir up thine holy courage;

age; *Be strong in the Lord, and in the power of his might: Buckle close with that fierce enemy wherewith thy God would have thee assaulted; looking up to him who hath said, and cannot faile to performe it: Be faithfull to the death, and I will give thee a crowne of life.* Eph. 6. 10.

Thou art surprized with sicknesse; whose fault is this but thine owne? Who bade thee not to look for so fure a guest? The very frame of thy body should have put thee into other thoughts: Dost thou see this living Fabrick made up as a clock consisting of so many wheeles, and gimmers? And couldst thou imagine that some of them should not be ever out of order? Couldst thou thinke that a Cottage not too strongly built, and standing so bleak in the very mouth of the Winds, could for any long time hold tight, and unreaved? Yea, dost thou not rather wonder that it hath

Se. 8. 9.

8 Comfort:

The necessity
of expecting
sicknesse.

Iob. 6. 12.

hath our flood so many blustering blasts, thus long, utterly unruined? or that the wires of that engine should so long have held pace with Time? It was scarce a patient question which Job asked: *Is my strength as the strength of stones? or is my flesh as brass?* No, alas, Job, thy best metall is but clay; and rhine, all flesh, is grasse; the clay mouldereth, and the grasse withereth; what do we make account of any thing but misery and ficklenesse in this wofull Region of change? If we will needs over-reckon our condition, we do but help to aggravate our own wretchednesse.

Señs 10.
 Comfort.
 Gods most
 tender re-
 gard to us
 in sickness.

Eccles 3. 1.

Thou art retired to thy sick bed; Be of good comfort; God was never so neare thee, never so tenderly indulgent to thee as now: *The whole*, saith our Saviour, *need not the Physitian, but the sick*: Lo, the Physitian, as being made for the time of necessity, cometh not but where there

there is need; and where need is, he will not faile to come. Our need is morive enough to him, who himfelfe tooke our infirmities and bare our fickneffes; our health eſtranges him from us: Whiles thou art his patient, he cannot be kept off from thee; *The Lord*, ſaith the Pſalmiſt, *will ſtrengthen thee upon the bed of languiſhing. Thou wilt make all his bed in his ſickneſſe*: Loe, the heavenly Comforter dorth not only viſit, but attend thee; and if thou find thy pallet uneaſie he ſhall turn and ſoften it for thy reſpoſe. Canſt thou not read Gods gracious indulgence in thine own diſpoſition? Thou art a Parent of Children; perhaps thou findeſt cauſe to affect one more than another though all be deare enough; but if any one of them be caſt down with a ſeaverous diſtemper, now thou art more carefully buſie about him than all the reſt; how thou pitiest him, how thou

Mat. 8. 17.

Pſa. 41. 3

pliest him with offers and receipts ? With what silent anxiety dost thou watch by his couch ? Listening for every of his breathings ; jealous of every whispering that might breake off his slumber ; answering every of his groans with so many sighs ; and in short, so making of him for the time, that thy greatest darling seemes the while neglected in comparison of this more needfull charge : How much more shall the Father of mercies be compassionately intent upon the sufferings of his deare children, according to the proportion of their afflictions ?

Sc&. II.

10 Comfort:

*The comfortable end of
our sufferings.*

Thou art wholly taken up with the extremity of thy paines ; Alas poore soule, thy purblind eyes see nothing but what is laid close to thee : It is thy sense which thou follow'st, but where is thy faith ? couldst thou look to the end of thy sufferings, thou couldst not but rejoyce

joyce in tribulations: Let Patience have her perfect work, and thou shalt once say, It is well for me that I was afflicted; Thou mightst be jocund long enough ere thy jollity could make thee happy; yea, *Woe be to them that laugh here:* But on the contrary, *our light affliction, which is but for a moment, worketh for us a far more exceeding, and eternall weight of glory.* Oh blessed improvement of a few groanes! Oh glorious issue of a short brunt of sorrow! What do we going for Christians, if we be nothing but meer flesh and bloud? And if we be more, we have more cause of joy than complaint; For whiles our ~~outward man~~ *perisheth, our inward man is renewed daily:* Our outward man is but flesh, our inward is spirit; infinitely more noble than this living clay that we carry about us; whiles our spirit therefore gaines more than our flesh is

Luk. 6. 25.

2 Cor. 4. 17.

2 Cor. 4. 16

Heb 12. 2.

capable to lose, what reason have we not to boast of the bargain? Let not therefore these close curtaines confine thy sight, but cast up thine eyes to that heaven whence thy soule came, and see there that crowne of glory which thy God holds forth for all that overcome; and runne with patience the race that is set before thee, looking unto Jesus the Author and Finisher of our faith, who is set down at the right hand of the Throne of God; And solace thy selfe with the expectation of that blessednesse, vvhich if thy torments vvere no less than those of hell, vwould make more than abundant amends for all thy sufferings.

Sect 12.

Comfort:

*The favour
of a peace-
able passage
out of the
world.*

Thou art sick to dye; having received the sentence of death in thy selfe: thy Physitian hath given thee up to att this last part alone; neither art thou like to rise anymore till the ge-
nerall

nerall Resurrection; How many thousands have died lately, that would have thought it a great happinesse to dye thus quietly in their beds? vvhom the storme of vvar hath hurried away furiously into another world, snatching them suddenly out of this; not suffering them to take leave of that life vvhich they are forced to abandon; vvh whereas thou hast a fair leisure to prepare thy selfe for the entertainment of thy last guest; to set both thine house in order, and thy soule: It is no small advantage, my son, thus to see death at a distance, and to observe every of his paces towards thee; that thou maist put thy selfe into a fit posture to meet this grim messenger of heaven, vvho comes to fetch thee to immortality; That dying thus by gentle degrees, thou hast the leisure vvith the holy Patriarch *Jacob*, to call thy children about thee, to be-

queath to each of them the deare legacy of thy last benediction, and that being incompassed with thy sad friends, now in thy long journey to a farre countrey (though thine, and their home) thou maiest take a solemne farewell of them, as going somewhat before them to the appointed happy meeting place of glory and blessednesse : That one of thine owne may close up those eyes, which shall in their next opening, see the face of thy most glorious Saviour, and see this flesh (now ready to lye down in corruption made like to his) in unspeakable glory.

Comforts for the sick Soule.

Sect. 1.

The happines of a deep sorrow for sin.

Thy sinne lies heavy upon thy soule : Blessed be God that thou feelest it so ; many a one hath more weight upon him, and boasteth of ease. There

There is musick in this complaint: The Father of mercies delights to heare it, as next to the melody of Saints and Angels. Go on still, and continue these sorrowfull notes, if ever thou looke for sound comfort:

It is this godly sorrow that worketh repentance to salvation, not to be repented of. Weep still and make not too much haste to dry up these tears; for they are

precious, & held fit to be reserved in the bottle of the Almighty:

Over-speeding remedies may prove injurious to the Patient: and as in the body, so in the soule, diseases and tumours must have their due maturati-

on, ere there can be a perfect cure: *The inwards of the Sacrifice must be three times rinsed with water:* One ablution will not serve the turne: but when thou hast emptied thine eyes of teares, and unloaded thy breast of leisurely sighs, I shall then, by full commission

Lev. i. 9. Hebr. dust. in locum.

from

from him that hath the power of remission, say to thee, *Son, be of good comfort, thy sins are forgiven thee.*

Sec. 2.
Comfort
from the
well-grounded
declaration of
pardon.

* Rev. 1. 18.

Lev. 13. 3.

Iob. 33. 22,
23, 24.

Thinke not this word meerly formall, and forceless : * He that hath the keyes of hell, and of death, hath not said in vain, *Whose sins ye remit, they are remitted.* The words of his faithfull Ministers on earth, are ratified in heaven: Only, the Priest under the Law had power to pronounce the Leper cleane: had any other Israélite done it, it had been as unprofitable as presumptuous. It is a precious word that fell from *Elisha*; When a mans soule draweth nigh to the grave, and his life to the destroyer, if there be a Messenger (of God) with him; an interpreter, one among a thousand, to shew unto that man his uprightness; then he (*i.e.* God) is gracious unto him, and saith, Deliver him from going down into

into the pit; I have found a
ransome. Behold, this is thy
case, my son; the life of thy
soule is in danger of the De-
stroyer, through his powerfull
temptations: I am (howsee-
ver unworthy) a messenger
sent to thee from heaven; and
in the name of that great God
that sent me, I do here, upon
the sight of thy serious repen-
tance, before Angels and men,
declare thy soule to stand right
in the Court of heaven: the
invaluable ransome of thy deere
Saviour is laid downe and ac-
cepted for thee; thou art de-
livered from going downe into
the pit of honour and perdi-
tion.

Oh happy message, thou
saest, were it as sure as it is
comfortable. But, alas, my
heart finds many and deepe
grounds of feare and diffidence,
which will not easily be remo-
ved: That smites me, whiles
you offer to acquit me; and

Sec. 3.

Aggravati-
on of the
grievous
condusion of
the Patient,
and reme-
dies from
mercy ap-
plied.

tells me, I am in a worse condition, than a looker on can imagine; my sins are beyond measure hainous, such as my thoughts tremble at, such as I dare not utter to the God that knowes them, and against whom only they are committed: there is horreur in their very remembrance: what will there then be in their retribution? They are bitter things that thou urgest against thy selfe, my son; no adversary could plead worse: But I admit thy vilenesse; be thou as bad as Satan can make thee: It is not either his malice, or thy wickednesse that can shut thee out from mercy. Be thou as foule as sin can make thee, yet there is a fountaine opened to the house of David: (a bloody fountaine in the side of thy Saviour) for sin, and for uncleannesse. Bee thou as leproous as that Syrian was of old, if thou canst but wash seven times in the waters

Zeech. 13. 1.

2 Kings 5.

18.

ters of this Jordan, thou canst not but bee cleane; thy flesh shall come againe to thee, like to the flesh of a little child; thou shalt be at once sound and innocent. Bee thou stung unto death with the fiery serpents of this wilderness, yet if thou canst but cast thine eyes to that Brazen Serpent which is erected there, thou canst not faile of cure. Wherefore came the Son of God into the world, but to save sinners? Adde, if thou wilt, *whereof I am chiefe*; thou canst say no worse by thy selfe than a better man did before thee: who in the right of a sinner, claimeth the benefit of a Saviour. Were it not for our sin, what use were there of a Redeemer? Were not our sin heinous, how should it have required such an expiation as the blood of the eternall Son of God? take comfort to thy selfe, my son; the greatness of thy sin serves but to magnifie the

1 Tim. I. 15.

the mercy of the Forgiver : to remit the debt of some few farthings, it were small thank; but to strike off the scores of thousands of talents, it is the height of bounty : Thus doth thy God to thee ; he hath suffered thee to run on in his books to so deep a sum, that when thy conscious heart hath proclaimed thee bankrupt, he may infinitely oblige thee and glorify his own mercy in crossing the reckoning, and acquitting thy soule. All sums are equally dischargeable to the munificence of our great Creditor in heaven : as it is the act of his Justice, to call for the least ; so of his mercy, to forgive the greatest. Had we to do with a finite power, we had reason to sink under the burden of our sins : Now there is neither more nor lesse to that which is infinite : Only let thy care bee, to lay hold on that infinite mercy which lies open to thee : And

as thou art an object fit for mercy, in that thou art in thy selfe full, and miserable enough; so find thy selfe (as thou art) a subject meet to receive this mercy, as a penitent beleever. Open and enlargethy bolome to take in this free grace, and close with thy blessed Saviour; and with, and in him, possesse thy selfe of remission peace, salvation.

Sweet words (thou sayest) to those that are capable of them; But what is all this to me, that am neither penitent nor beleever? Alas that which is honey to others, is no better than gall and wormwood to me, who have not the grace to repent, and beleever as I ought. Why wilt thou, my son, be so unwise, and unjust, as to take part vvith Satan against mine oyn souls? Why wilt thou be so unthankfully injurious to the Father of mercies, as to deny those graces vvich his good

Sc A. 4.
Complaints
of unrepentance
and
unbeliue.

good Spirit hath so freely bestowed upon thee? If thou wert not penitent for thy sins, wherefore are these teares? What meane these sighs and sobs, and passionate expressions of sorrow which I heare from thee? It is no worldly losse that thus afflicts thee; it is no bodily distemper that thus disquiets thee: Doubtless, thou art soule-sick, my son, thy spirit is deep y wounded within thee; and what can thus affect thy soule, but sin? and what can this affection of thy soule be for sin, but true penitence?

Se&. 5.
Complaints
of a mis-
grounded
sorrow, sa-
tisfied.

1 Alas, thou saiest, I am indeed sorrowfull for my sin, but not upon the right grounds; I grieve for the misery that my sin hath brought upon me, not for the evill of my sin; for the punishment, not the offence; for my own danger, not for the displeasure of my good God. Beware, my son, lest an undue humility cause thee to belye the
graces

gfaces of Gods Spirit : thou
 art no meet judge of thy selfe,
 whiles thou art under tempta-
 tions : had not thy sorrow a re-
 lation to thy God, why wouldst
 thou thus sigh towards heaven?
 Why would thy heart chal-
 lenge thee for unkindnesse in
 offending? Why dost thou cry
 out of the foulness, not only
 of the perill of thy sin? What
 is it that makes the act of thy
 sin to be sinfull, but the offence
 of the Divine Majesty? How
 canst thou then be sorry that
 thou hast sinned, and not bee
 sorry that thou hast offended?
 Tell me, What is it that thy
 conscience primarily suggests
 to thee in this deep impressi-
 on of thy sorrow? Is it, Thou
 shalt be punished? Or is it not
 rather, Thou hast sinned? And
 were it put to thy choice, whe-
 ther thou hadst rather enjoy
 the favour of God, with the
 extreamest smart, or be in his
 displeasure with ease: whether
 thou wouldst

wouldst thou pitch upon ? Or if liberty were tendered unto thee, that thou mightst freely sin without the danger of punishment ; whether doth not thy heart rise at the condition, as ready to flee in the face of the offerer ? Besides feare and horreur, dost thou not find an inward kind of indignation at thy miscarriage, and such an hatred of thy sin that were it to be done againe, if it were possible to be hid from God, and men ; and if there were not an hell to avenge it, thou wouldst abhor to commit it ? All these are strong convictions of the right grounds of thy repentance, and of the wrong which thou dost to thine own soule, in the unjust scruples which thou raisest against it.

Sec 6.
Complaint
of the insuffi-
cient mea-
sure of sor-
row satis-
fied

If the grounds (thou saiest)
of my repentance be right, yet
the measure is insufficient ; I am
sorrowfull for my sins, but not
enough : An effectuall grieve-
for

for sin should be serious, deep, hearty, intensive; mine is slight, and superficial: I sigh, but my sighs come not from the bottome of an humbled heart: I can sometimes weep, but I cannot poure out my selfe into teares: I mourne, but I do not dwell upon my sorrow. My son, thou hast to do with a God, which in all the dispositions of our soule regards truth, and not quantity: If he find thy remorse sound, he stands not upon measure; He doth not mete out our repentance by inches, or by hours; but where he finds sincerity of penitence, he is graciously indulgent: Looke upon *David*, and acknowledge his sin formidably hainous; no lesse than adultery seconded with inebriation and murder; yet no sooner did he in a true compunction of heart cry *Peccavi, I have sinned against the Lord*; then hee heares from the same mouth that

2 Sam. 12,

13.

that accused him, *The Lord also hath put away thy sin, thou shalt not dye*; you do not heare of any tearing of haire, or rending of garments, or knockings of breast, or lying in sack-cloath and ashes; but only a penitent confession availing for the expiation of so grievous crimes. Thou art deceived, if thou thinkest God delights in the misery and afflictednesse of his creature: So far only is the grieve in his deare ones pleasing unto him, as it may make for the health of their soules, in the due sensiblenesse of their sin, in their meet capacity of mercy. I do not with some Casuists, flatter thee with an opinion of the sufficiency of any slight attrition, and empty wishes that thou hadst not sinned; doubtlesse, a true contrition of spirit, and compunction of heart, are necessarily required to a saving repentance; and these, wert thou but an indifferent censurer

fer of thine owne waies, thou couldst not choose but find within thy selfe; why else is thy countenance so dejected, thy cheeks pale, and watered so oft with thy teares, thy sleeps broken, thy meales stomack-lesse? wherefore are thy so sad bemoanings, and vehement deprecations? but after all this, be thou such as thou accusest thy selfe, defective in the measure of thy repentance; dost thou rest contented in this condition? dost thou not complain of it as thy greatest misery? Art thou not heartily sorry that thou canst be no more sorry for thy sin? Comfort thy selfe, my son; even this, this alone is an acceptable degree of repentance: Our God, whose will is his deed, accounts ours so; What is repentance but a change of mind from evill to good? And how sensible is this change, that thou who formerly delightedst in thy sin, now abhorrest

abhorrest it, and thy selfe for it, and are yet ambitious of more griefe for being transported into it? Let not the enemy of thy soule, vwho desires nothing more than to make thee perfectly miserable, vvin so much of thee, as to render thee unsatisfied vwith the measure of that penitence vvhich is accepted of thy God; rather turn thine eyes from thy sins, and looke up to heaven, and fasten them there upon thine all-sufficient Mediator at the right hand of Majesty; and see his face smiling upon thine humbled soule, and perfectly reconciling thee to his eternall Father; as being fully assured,

Rom. 5. 1, 2. That being iustified by faith, we have peace with God, through our Lord Iesus Christ; By whom also we have acceſſe by faith into this grace wherein we stand, and rejoyce in the hope of the glory of God.

Yea

Yea, there, there, thou saiest,
 is the very core of all my com-
 plaint; I vvant that faith that
 should give mee an interest in
 my Saviour, and afford true
 comfort to my soule, and bold-
 nesse, and accessse vvith confi-
 dence to the throne of grace;
 I can sorrow, but I cannot be-
 leeve: My griefe is not so great
 as my infidelity: I see others
 full of joy and peace in belee-
 ving; but my earthen heart
 cannot raise it selfe up to a
 comfortable apprehension of
 my Saviour; so as, me thinkes,
 I dwell in a kind of discomfo-
 late darknesse, and a sad lum-
 pishnesse of unbelieve; vvant-
 ing that lightsome assurance
 vvhich others professe to find
 in themselves. Take heed, my
 son, lest vvhiles thou art too
 querulous thou prove unthank-
 full, and lest vvhilest thine hum-
 blenesse disparages thy selfe,
 thou make God a loser: Many
 a man may have a rich mine
 lying

Sect. 7.

*Complaint
 of the want
 of faith sa-
 tisfied.*

Eph. 3. 13.

Rom. 15. 3.

lying deep in his ground which he knows not of; There are shells that are inwardly furnished with pearls of great price, and are not sensible of their worth: This is thy condition; thou hast that grace which thou complaineſt to want: It is no measuring of thy ſelfe by ſenſe, eſpecially in the time of temptation; Thou couldſt not ſo feelingly bemoane the want of faith if thou haſt it not; Deny it if thou canſt, thou aſſenteſt to the truth of all the gracious promiſes of God, thou acknowledgeſt he could not be himſelfe if he were not a true God; yea, truth it ſelfe: Thou canſt not doubt but that he hath made ſweet promiſes of free grace and mercy to all penitent ſinners; thou canſt not but grant that thou art ſinfull enough to need mercy, and ſorrowfull enough to deſire and receive mercy: Canſt thou but love thy ſelfe ſo well, as that
when

when thou seest a pardon reached forth to thee to save thy soule from death, thou shouldst do any other than stretch forth thy hand to take it? Lo, this hand stretched forth is thy faith, which so takes spirituall hold of thy Saviour, that it calls not thy sense to witness. As for that assurance thou speakest of, they are happy that can truly feele, and maintaine it; and it must bee our holy ambition (what we may) to aspire unto it; but that is such an height of perfection, as every traveler in this wretched pilgrimage, cannot, whiles he is in this perplexed, and heavy way, hope to attaine unto: It is an unsafe and perillous path, which those men have walked in, who have been wont to define all faith by assurance; Should I lead thee that way, it might cost thee a fall; so sure a certainty of our constant and reflected apprehension of eternall

naillife, is both hard to get, and not easie to hold unmovably; considering the many and strong temptations that wee are subject unto in this vale of misery and death: Should faith be reduced unto this triall, it would bee yet more rare than our Saviour hath foretold it: For, as many a one boasts of such an assurance, vvho is yet failing of a true faith (hugging a vaine presumption in stead of it) so many a one, also, hath true faith in the Lord Jesus, vvho yet complaines to vvant this assurance. Canst thou in a sense of thine ovvne misery close vvith thy Saviour? Canst thou throw thy selfe into the arms of his mercy? Canst thou trust him vvith thy soule, and repose thy selfe upon him for forgiveness and salvation? Canst thou lay thy selfe before him as a miserable object of his grace and mercy? And vvhen it is held forth to thee, canst thou lay

lay some (though weake) hold upon it? Labour what thou maiest for further degrees of strength daily: set not up thy rest in this pitch of grace; but cheere up thy selfe my son even thus much faith shall save thy soule: Thou beleevest; and he hath said it. That is truth it selfe;
He that beleeueth on the Son hath everlasting life.

Ioh. 3. 36.

I know thou saiest, that Iesus Christ came into the world to save sinners; And that *whosoever beleeueth in him, shall not perish, but have eternall life*: neither can I deny, but that in a sense of my owne sinfull condition I do cast my selfe in some measure upon my Saviour and lay some hold upon his All-sufficient Redemption: But alas, my apprehensions of him are so feeble as that they can afford no sound comfort to my soule. Courage my son; were it that thou looked it to be justified and saved

Se 8. 8.

*Complaint
 of the weak-
 ness of faith
 satisfied.*

Ioh. 3. 15.

D

by

by the power of the very act of thy faith, thou hadst reason to be disheartned with the conscience of the weaknesse thereof; but now that the vertue and efficacy of this happy worke is in the object apprehended by thee, which is the infinite merits and mercy of thy God and Saviour, (which cannot be abated by thine infirmities) thou hast cause to take heart to thy selfe, and chearefully to expect his salvation. Understand thy case aright: here is a double hand that helps us up towards heaven: Our hand of Faith laies hold upon our Saviour; our Saviours hand of mercy and plenteous redemption laies hold on us: our hold of him is feeble, and easily loosed; his hold of us is strong, and irresistible. Comfort thy self therefore in this, with the blessed Apostle; When thou art weak, then thou art strong; when weak

weak in thy selfe, strong in thy Redeemer. Shouldst thou boast of thy strength, and say, Tush, I shall never be moved; I should suspect the truth and safety of thy condition: now thou bewailest thy weaknesse, I cannot but encourage and congratulate the happy estate of thy soule. If work were stood upon, a strength of hand were necessary; but now, that only taking and receiving of a precious gift is required, why may not a weake hand do that as well as a strong? As well, though not as forcibly. Be not therefore dejected with the want of thine owne power, but comfort thy selfe in the rich mercies of thy blessed Redeemer.

Now thou saiest, Sometimes, I confesse, I find my heart at ease, in a comfortable reliance on my Saviour; and being well resolved of the safety of my estate, promise good daies to

Seet 9.
Complaint
of incon-
stancy, and
desertion,
answered.

my selfe; and after the banishment of my former feares, dare bid defiance to temptations: But alas, how soon is this faire weather over? How suddenly is this cleare skie over-clouded, and spread over with a sad darknesse, and I returne to my former heartinesse? Didst thou conceiue, my son, that grace would put thee into a constant, and perpetuall invariable condition of soul, whiles thou art in this earthly warfare? didst thou ever heare or read of any of Gods prime Saints upon earth, that were unchangeable in their holy dispositions, whiles they continued in this region of mutability? Look upon the man after Gods own heart, thou shalt find him sometimes so courageous, as if the spirits of all his Worthies were met in his one bosome. How resolutely doth hee blow off all dangers, trample on all enemies, triumph over all crosse

croſſe events? Another while thou ſhalt find him ſo dejected, as if hee were not the man. One while, *The Lord is my Shepheard, I ſhall lack nothing*: Another while, *Why art thou ſo ſad, my ſoule, and why art thou ſo diſquieted within me?* One while, *I will not be afraid for ten thouſands of the people, that have ſet themſelves againſt me round about*: Another while, *Hide me under the ſhadow of thy wings from the wicked that oppreſſe me, from my deadly enemies who compaſſe me about*. One while, *Thy loving kindneſſe is before mine eyes, and I have walked in thy Truth*: Another while, *Lord, where are thy loving kindneſſes?* Yea, doſt thou not heare him with one breath profeſſing his confidence, and lamenting his deſertion? Lord, by thy favour thou haſt made my mountaine to ſtand ſtrong: Thou didſt hide thy face, and

Pſal 23 1.

42. 14.

Pſal. 3. 6.

Pſa. 17. 8, 9.

Pſa. 26. 3.

Pſal. 89 49.

Pſa. 30 7.

Rom. 8. 37.

Rom. 7. 24.

Can. 5. 6.

I was troubled. Look upon the chosen vessell, the great Apostle of the Gentiles, one while thou shalt see him erecting trophies in himselfe of victory to his God : *In all these things we are more than conquerours, through him that loved us :* Another while thou shalt find him bewailing his owne sinfull condition ; *Oh wretched man that I am, who shall deliver me from the body of this death !* One while thou shalt find him caught up into the third heaven, and there in the Paradise of God : another while thou shalt find him buffeted by the messenger of Satan, and sadly complaining to God of the violence of that assault. Heare the Spouse of Christ, (whether the Church in common, or the faithfull soule) be-moaning her selfe, *I opened to my Beloved, but my Beloved had withdrawn himselfe, and was gone : my soule failed when*
he

he spake. I sought him, but I
 could not find him; I called
 him, but he gave me no answer.
 Thus it will be with thee, my
 Son, whiles thou art in this
 fraile flesh; the temper of thy
 soule will be, like her partner,
 subject to vicissitudes. Shouldst
 thou continue alywaies in the
 same state, I should more than
 suspect thee. This is the diffe-
 rence betwixt Nature and
 Grace: That nature is still uni-
 forme, and like it selfe; Grace
 varies according to the plea-
 sure of the giver: *The Spirit*
breaths when and where it li-
steth. When therfore the graci-
 ous spirations of the Holy Ghost
 are within thee, be thank-
 full to the infinite munificence
 of that blessed Spirit; and still
 pray, *Arise, O North, and*
come thou South wind, blow
upon my garden, that the spices
thereof may flow out. But when
 thou shalt find thy soul becalm-
 ed, and not a leafe stirring in
 this

Ioh. 8.

Can. 4. 16.

this garden of thine ; be not too much dejected with an ungrounded opinion of being destitute of thy God ; neither do thou repine at the seasons, or measures of his bounty : that most free and infinitely-beneficent agent, will not be tied to our termes, but will give what, and how, and when he pleaseth : Only do thou humbly wait upon his goodnesse ; and be confident, that he who hath begun his good worke in thee, will performe it untill the day of Jesus Christ.

Phil. I. 6.

Sect. 10.
Complaint
of unregene-
ration, and
deadnes in
sin, answer-
ed.

It is true (thou saiest) if God had begun his good worke in me, he would at the last, for his owne glories sake, make it up : But for me, I am a man dead in sins and trespasses ; neither ever had I any true life of grace in me : some shew indeed I have made of a Christian profession ; but I have only beguiled the eyes of the world with a meere pretence ;

and

and have not found in my selfe
 the truth, and solidity of thoe
 heavenly vertues whereof I
 have made a formall ostentati-
 on. It were pity, my son thou
 shouldst be so bad as thou ma-
 kest thy selfe: I have no com-
 fort in store for hypo:risie; no
 disposition can be more odious
 to the God of truth; insomuch
 as when he would expresse his
 utmost vengeance against sin-
 ners, he hath no more fearefull
 termes to set it forth, then *I*
will appoint him his portion
with the hypocrites. Were it
 thus with thee, it were more
 than high time for thee to re-
 solve thy selfe into dust and a-
 shes, and to put thy selfe into
 the hands of thine Almighty
 Creator, to be moulded anew
 by his powerfull Spirit; and
 never to give thy selfe peace;
 till thou findest thy selfe re-
 newed in the spirit of thy
 mi:de: But in the meane
 while, take heed lest thou be

Mat. 24. 5.

Eph. 4. 23.

known

found guilty of mis-judging
thine owne soule ; and mis-pri-
sing the worke of Gods Spirit
in thee : God hath been better
to thee ; than thou wilt be ac-
known of ; Thou hast true life
of grace in thee, and for the
time perceivest it not : It is no
heed to take of the doom thou
passest upon thy selfe in the
houre of temptation. When thy
heart was free, thou wert in
another mind, and shalt upon
better advice return to thy for-
mer thoughts. It is with thee,
as it was with *Eutychus*, that
fell downe from the third loft
and was taken up for dead,
yet for all that, his life was in
him. We have known those,
who have lain long in trances,
without any perception of
life ; yea, some (as that sub-
till *Johannes Duns Scotus*) have
been put into their graves for
fully dead, when as yet their
souls hath been in them, though
unable to exert those faculties
which

which might evince her hidden presence. Such thou maiest be, at the worst: yea, wert thou but in charity with thy selfe, thou wouldst be found in a much better condition. There is the same reason of the natural life, and the spirituall: Life, where it is, is discerned by breathing, enle motion: where there is the breath of life, there must be a life that sends it forth: If then the soule breathes forth holy desires, doubtlesse there is a life whence they proceed. Now deny, if thou canst, that thou hast these spirituall breathings of holy desires within thee? Dost thou not many a time sigh for thine owne insensatenesse? Is not thine heart troubled with the thoughts of thy want of grace? Dost thou not truly desire that God would renew a right spirit within thee? Take comfort to thy selfe; this is the worke of the inward principle

of

of Gods spirit within thee: As well may a man breathe without life, as thou couldst be thus affected without grace: Sense is a quick descrier of life: pinch or wound a dead man he fees nothing; but the living perceiveth the easiest touch. When thou hast heard the fearefull judgements of God denounced against sinners, and laid home to the conscience, hast thou not found thy heart pierced with them? Hast thou not shrunk inward, and secretly thought, How shall I decline this dreadfull damnation? When thou hast heard the sweet mercies of God laid forth to penitent sinners, hast not thy heart silently said, Oh that I had my share in them. When thou hast heard the Name of Christ blasphemed, hast thou not felt a secret horror in thy bosome: All these argue a true spirituall life within thee. Motion is the most perfect

perfect discoverer of life: He that can stir his limbs, is surely not dead: The feet of the soule are the Affections: Hast thou not found in thy selfe an hate and detestation of that sinne whereinto thou hast been miscarried? hast thou not found in thy selfe a true grieve of heart for thy wretched indisposition to all good things: Hast thou not found a secret love to, and complacency in those whom thou hast thought truly godly and conſionable? Without a true life of grace, these things could never have been: Are not thine eyes and hands many times lifted up in an imploration of mercy? Canst thou deny that thou hast a true though but weake appetite to the meanes, and further degrees of grace? What can this be but that hunger and thirst after righteousness, to which our Saviour hath pronounced blessednesse: Discomfort not thy self too much,
my

my son, with the present dilap-
pearance of grace, during the
hour of thy temptation; it is no
otherwise with thee, than with
a tree in winter-season, whose
sap is run downe to the root;
wherein there is no more shew
of the life of vegetation by any
buds or blossoms that it might
put forth; then if it were stark
dead; yet when the Sun re-
turnes, and sends forth his
comfortable beames in the
spring, it burgens out afresh,
and bewraies that vitall juyce
which lay long hidden in the
earth: No otherwise than with
the hearth of some good Hus-
wife, which is towards night
swept up, and hideth the fire
under the heap of her ashes, a
stranger would thinke it were
quite out; here is no appea-
rance of light, or heat, or smoak,
but by that time she hath stirred
it up a little, the bright gleeds
shew themselves, and are soon
raised to a flame: Stay but till
the

Schools
1640

the spring, when the Sun of
righteouſneſſe ſhall call up thy
moiſture into thy branches;
ſtay but till the morning, when
the fire of grace, which was
raked up in the aſhes, ſhall be
drawn forth and quickned, and
thou ſhalt find cauſe to ſay of
thy heart, as *Jacob* ſaid of his
hard lodging, *Surely the Lord is*
in this place, and I knew it not;
Only do thou, not neglecting
the meanes, wait patiently up-
on Gods leaſure, ſtay quietly up-
on the banke of this *Bethſeda*,
till the Angel deſcend and move
the water.

Gen. 28. 16

I could gladly, thou ſaiest,
attend with patience upon God
in this great and happy worke
of the excitation of grace, were
I but ſure I had it; could I be
but perſwaded of the truth of
my conuerſion; but it is my
great miſery that here I am at
a ſad and uncomfortable loſſe;
for I have been taught that
every true conuert can deſigne
the

Sc&A. 11.
Complaint
of the inſen-
ſibleneſſe of
the time and
meanes of
conuerſion.

the time, the place, the means, the manner of his conversion; and can shew how neare he was brought to the gates of death, how close to the very verge of hell, when God by a mighty and out-stretched arme. snatcht him away, in his owne sensible apprehension from the pit, and suddenly rescued him from that damnation: and put him into a new state of spirituall life, and undefaileable salvation: All which I cannot do; not finding in my selfe any such sudden and vehement conulsion, and heart-breaking; any such forcible, and irresistible operation of Gods Spirit within me, not being able to design the Sermon that converted me, or those particular approaches that my soul made towards an hardly-recovered desperation. My son, it is not safe for any man to take upon him to set limits to the waies of the Almighty; or to prescribe certaine

taine rules to the proceedings of that infinite, Wiseome; That most free, and all-wise agent will not be tyed to walk always in one path but, varies his courses according to the pleasure of his own will: One man he calls suddenly, another by leisure; one by a kind of holy violence, as he did *S. Paul*, another by sweet solicitations, as *Philip, Nathaniel, Andrew, Peter, Matthew*, and the rest of the Apostles; One man he draws to heaven with gracious invitations, another he drives thither by a strong hand; we have known those who having mispent their younger times in notoriously lewd and debauched courses, living as without God; yea, against him, have been suddenly heart-stricken with some powerfull denunciation of judgement, which hath so wrought upon them, that it hath brought them within sight of hell; who after long

Eph. 6. 4.

Isa. 28. 10.

long and deep humiliation; have been raised up through Gods mercy, to a comfortable sense of the divine favour; and have proceeded to a very high degree of regeneration, and lived and died Saints : But this is not every mans case ; Those who having from their infancy been brought up in the nurture and feare of the Lord; and from their youth have been trained up under a godly and conscionable Ministry ; where they have been continually plyed with the effectual meanes of grace; *Precept upon precept, line upon line, here a little, and there a little*; and have by an insensible conveyance received the gracious in-operations of the Spirit of God, (though not without many inward strifes with temptations, and sad fits of humiliati-on for their particular failings) framing them to an holy obedience, these cannot expect to find

find so sensible alterations in themselves ; As well may the child know when he was naturally born, as these may know the instant of their spirituall regeneration ; and as well may they see the grasse to grow, as they can perceive their insensible increase of grace ; It is enough that the child attaining to the use of reason, now knowes that he was borne : and that when wee see the grasse higher than wee left it, wee know that it is growne. Let it then suffice thee, my son to know, that the thing is done, though thou canst not define the time and manner of doing it : Be not curious in matter of particular perceptions, whiles thou maiest be assured of the reality and truth of the grace wrought in thee : Thou seest the skillfull Chirurgeon, when he will make a fontinell in the body of his patient, he can do it either by a sudden

sudden incision, or by a leisurely corrosive; both sort to one end, and equally tend towards health: trust God with thy selfe, and let him alone with his own worke: what is it to thee which way he thinks best to bring about thy salvation?

*Sect. 12.
Complaint
of irresolu-
tion, and un-
certainty in
matter of
our election,
answered.*

All were safe, thou saiest, if only I could be ascertained of mine election to life: I could be patient, so I might be sure: But wretched man that I am; here, here I stick: I see others walke confidently, and comfortably, as if they were in heaven already; whereas I droop under a continuall diffidence, raising unto my selfe daily new arguments of my distrust: could my heart be settled in this assurance nothing could ever make me other than happy. It is true, my son, that as all other mercies flow from this of our election, so the securing of this one, involves all other favours that concern the well-being of
our

our soules. It is no lesse true, that our election may be assured; else the Holy Ghost had never laid so deep a charge upon us, to do our utmost endeavour to ascertain it: And we shall be much wanting to our selves, if hearing so excellent a blessing may be attained by our diligence, we shall slacken our hand, and not stretch it forth to the height to reach that crown which is held out to us: But withall, it is true, that if there were not difficulty more than ordinary in this worke, the Apostle had not so earnestly called for the utmost of our endeavour to effect it. Shortly, the truth is, in all Christianity there is no path, wherein there is more need of treading warily, than in this: on each side is danger and death. Security lies on the one hand, Presumption on the other: the miscarriage either way is deadly. Look about thee, & see the miserable example

2 Pet. I. 10.
Σπῆδασα-
τε.

2 Cor. 4. 4.

example on both kinds : some walke carelessly, as if there were no heaven ; or if there were such a place, yet, as if it nothing concerned them : their hearts are taken up with earth ; neither care nor wish to be other than this world can make them : *The God of this world hath blinded their minds, that beleeve not :* Some others walk proudly, being vainly puffed up with their owne ungrounded imaginations, as if they were already invested with their glory ; as if, being rapt up with the chosen vessell into the third heaven, they had there seene their names recorded in the booke of life ; whereas this is nothing but an illusion of that lying spirit, who knows the way to keep them for ever out of heaven, is, to make them beleeve they are there. It must be thy main care to walk even in a just equidistance from both these extremes, and so to compose

compose thy selfe, that thou
maist be resolute without pre-
sumption, and carefull without
diffidence. And first, I advise
thee to abandon those false
Teachers, whose trade is to
improve their wits for the
discomfort of souls, in broach-
ing the sad doctrines of uncer-
tainty and distrust: Bee sure,
our Saviour had never bidden
his Disciples to rejoyce that
their *names are written in hea-*
ven, if there had not been a
particular enrolment of them;
for if that record had been al-
terable; or if the same Disciples
could never have attained to
the notice of such inscription.
Neither is this a mercy peculi-
ar to his domestick followers
alone, but universall to all that
shall beleieve through their
word; even thou and I are
spoken to in them, so sure as
we have names, we may know
them registred in those eternal
Records above. Not that we
should

Luk. 10. 30.

2 Pet. I. 10,
11.

should take an *Acassus* his ladder, and climb up into heaven, and turne over the booke of Gods secret counsels, and read our selves designed to glory: but that as we by experience see that we can by reflections see and read those Letters, which directly we cannot: So we may do here, in this highest of spirituall objects. The same Apottle that gives us our charge, gives us withall our direction: *Wherfore* (saith he) *brethren, give all diligence to make your calling and election sure; (διὰ καλῶν ἔργων, as divers copies read it; by good workes:)* For if ye do these things ye shall never fall: For so an entrance shall be ministred to you abundantly unto the everlasting Kingdome of our Lord and Saviour *Jesus Christ*. Lo first our Calling then our Election: not that we should begin with heaven and thence descend to the earth: (it is enough for the
Angels

Angels on that celestial Ladder of *Jacob*, to both descend, and ascend:) but that we should from earth ascend to heaven; from our Calling to our Election: as knowing that God shews what he hath done for us above, by that which he hath wrought in us here below. Our Calling therefore first; not outward and formal, but inward and effectually. The Spirit of God hath a voice and our soule hath an eare: that voice of the Spirit speakes inwardly and effectually to the eare of the soule calling us out of the state of corrupt Nature, into the state of Grace: out of darkness into his marvellous light. By thy calling therefore maiest thou judge of thine election: God never workes in vaine, neither loth he ever cast away his saving graces, (what ever become of the common;) But whom he did predestinate, them also he called: and whom

E he

Rom. 8. 30

he called; them he justified; and
 whom he justified, them also he
 glorified. This doubtlesse, thou
 saiest, is sure in it self; but how
 is it assured to me? *Resp.* That
 vvhich the Apostle addes, (as
 it is read in some copies) By
 good workes, (if therein we also
 comprehend the acts of be-
 leeuing and repenting) is a
 notable evidence of our electi-
 on, but not to urge that clause,
 vvhich (though read in the vul-
 gar) is found wanting in our
 editions; the cleare words of
 the Text evince no lesse; For if
 we do these things, we shall ne-
 ver fall: Here is our negative
 certainty: And for our positive;
 So, an entrance shall be mini-
 stred unto you abundantly into
 the everlasting Kingdome of
 our Lord and Saviour Iesus
 Christ: Lo, if we shall never
 fall, if we shall undoubtedly
 enter into the Kingdome of
 Christ; vvhich possible scruple
 can be made of the blessed
 accom-

accomplishment of our election. What then are these things which must be done by us? Cast your eyes upon that precious chaine of graces which you shall find stringed up in the fore-going words; If you add to your faith, *veritas* and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. If you would know what God hath vwritten concerning you in heaven, looke into your own bosome, see vwhat graces hee hath there wrought in you: Truth of grace (saith the diuine Apostle) will make good the certainty of your Election. Not to instance in the rest of that heavenly combination; do but single out the first and the last, Faith and Charity: For faith, how cleare is that of our Saviour, *He that believeth in him*

2 Pet. i. 5. 6.

- Ioh. 5. 24. that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death to life? Lo, what access can danger have into heaven? All the perill is in the way: now the believer is already passed into life: This is the
- Eph. 3. 17. grace, by which Christ dwells in our hearts; and whereby wee have communion with Christ, and an assured testimony of, and from him: For, he that
- 1 Ioh. 5. 10. believeth in the Son of God, hath the witness in himselfe:
- 1 Ioh. 5. 11, 12. And what witness is that? This is the record that God hath given us eternall life; and this life is in his Son. He that hath the Son hath life. O happy and sure connexion! Eternall life first; This life eternall is in and by Christ Jesus; This Jesus is ours by faith; This faith witnesseth to our soules our assurance of life eternall. Charity is the last; which comprehends our love both to God and man:
- for

fer from the reflection of Gods
 love to us; there ariseth a love
 from us to God againe: The
 beloved Disciple can say, *Wee*
love him, because he loved us
first: And from both these, re-
 sulteth our love to our bre-
 thren: Behold, so full an evi-
 dence, that the Apostle tels us
 exprefly, *[That we know we are*
passed from death to life, because
we love the brethren: For the
 love of the Father is insepara-
 ble from the love of the Son:
He that loveth him that be-
gets, loves him that is begotten
of him. Now then my son, deal
 unpartially with thine owne
 heart: aske of it seriously, as
 in the presence of the searcher
 of all hearts. Whether thou
 dost not find in thy selfe these
 unfailing evidences of thine
 election: Art thou not effectually
 (though not perfectly) *called*
 out of the world, and
 corrupt nature? Dost thou not
 inwardly abhor thy former sin-

1 Ioh. 4. 19.

1 Ioh 3. 14.

1 Ioh. 5. 1.

full waies? Dost thou not think of what thou wert with detestation? Dost thou not heartily desire and endeavour to be in all things approved to God, and conformed to thy Saviour? Dost thou not gladly cast thy selfe upon the Lord Jesus, and depend upon his free all-sufficiency for pardon and salvation? Dost thou not love that infinite goodness, who hath been so rich in mercies to thee? Dost thou not love and bless those gleames of goodness which he hath cast upon his Saints on earth? In plaine termes, Dost thou not love a good man because he is good? Comfort thy selfe in the Lord, my son; let no fainting qualms of feare and distrust possess thy soule: Faithfull is he that hath called thee, who will also preserve thy whole spirit, and saule, and body blameless unto the coming of our Lord Jesus Christ.

1 Thel. 5.

24.

1 Thel. 5.

23.

Comfort

Comfort against temptations.

THOU art haunted, vvith
Temptations: that vvhich
the Enemy sees he cannot doe
by force or fraud; he seeks to
effect by importunity. Can
this seem strange to thee, vvhen
thou seest the Son of God in
the vvildernesse fourty daies
and fourty nights under the
hand of the Tempter? He that
durst thus set upon the *Captaine*
of our salvation; God blessed
forever; how shall hee spare
fraile flesh and bloud? Why
should that Saviour of rhine
(thinkst thou) suffer himsele
to be tempted; if not to beare
thee out in all thy temptati-
ons? The keys of the bottom-
lesse pit are in his hands; he
could have shut up that pre-
sumptuous spirit under chaines
of darkness, so as he could have
come no neater to him then

Scd. 1.
Christ him-
selfe assaut-
ed: our tri-
al is for
our good.

Heb. 2. 10.

hell ; but he would let him loose, and permit him to doe his worst, purposely, that we might not thinke much to be tempted, and that he might foyle that great enemy for us. Canst thou thinke that he, who now sits at the right hand of Majesty, commanding all the powers of heaven, earth, hell, could not easily keep off that malignant spirit from assailing thee ? Canst thou thinke him lesse mercifull than mighty ? Would he dye to save thee ? And will he turne that bandog of hell loose upon thee to worry thee ? Dost thou not pray daily to thy Father in heaven, that he would not lead thee into temptation ? If thou knowest thou hast to doe with a God that heareth prayers, oh thou of little faith, why fearest thou ? Loe he that was led by his own divine Spirit into the Wildernesse to be tempted of that evill Spirit, bids thee pray
to

to the Father that hee would not lead thee into temptation as implying that thou couldst not go into temptation, unless he lead thee: and whiles he that is thy Father leads thee how canst thou miscarry?

Let no man when he is tempted, say, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: God tempteth thee not, my son; yet know that being his, thou couldst not be tempted without him: both permitting and ordering that temptation to his owne glory, and thy good. That grace which thy God hath given thee, he will have thus exercised, thus manifested: So we have knowne some indulgent Father, who being assured of the skill and valour of his deare son, puts him upon Tiltings, and Barriers, and publike Duels, and looks on with contentment, as well knowing

Iam. 1. 13.

that he vwill come off with ho-
nour: How had yve known
the admirable contentment of
good *Joseph*, if he had not been
strongly sollicitd by a vyas-
tous *Mistris*? How had we
known *David*'s valour, if the
Philistines had not had a Gi-
antly Challenger to encounter
him? How had we known
the incredible piety of the
three Children, if there had
not been a Furnace to try
them? Oh of *Danill*, if there
had been no Lions, to accom-
pany him? Be confident, thy
glory shall be according to the
proportion of thy trials; nei-
ther couldst thou ever be so
happy, if thou hadst not been
beholding to temptations.

Se&t. 2.

The power-
ful assistance
of Gods Spi-
rit, and the
example of
S. Paul.

How often (thou saiest) have
I beaten off these vvicked sug-
gestions, yet still they come up
on me againe, as if denials invi-
ted them, as if they meant to
tire me with their continuall
solicitations; as if I must yeeld
and

and be over-laid, though not with their force, yet with their frequency? Know, my sonne, that thou hast to do with spiritual wickednesses; whose nature is therefore as unweariable, as their malice unsatisfiable: Thou hast a spirit of thine own, and besides Gods hath given thee of his: so he looks thou shouldst, through the power of his gracious assistance, match the importunity of that evil spirit, with an indefatigable resistance: *Be strong therefore in the Lord, and in the power of his might; and put on the whole armour of God, that thou mayest be able to withstand in the evil day, and having done all to stand: Look upon a stronger Champion than thy selfe, the blessed Apostle; thou shalt find him in thine own condition; see the messenger of Satan sent to buffet him, and he did it to purpose; how soundly was that chosen vessel buffered on*
 both

Eph. 6. 12.

Eph. 6. 10,
11, 13.

2 Cor. 12. 7.

Ver. 3, 9.

Jam. 1. 2.

both sides, and how often? Thrice he besought the Lord that it might depart from him; but even yet it would not be; the temptation holds, only a comfort shall countervail it, *My grace is sufficient for thee, for my strength is made perfect in weakness*: It is not so much to be considered how hard thou art laid at, as how strongly thou art upheld: How many with the blessed Martyr *Theodorus* have upon racks and gibbets found their consolations stronger than their paines? While therefore the goodness of thy God sustaines, and supplies thee with abundance of spirituall vigour and refreshment answerable to the worst of thine assaults, what cause hast thou to complaine of suffering? The advice is high and heroical, which the Apostle *James* gives to his Compatriots; *My brethren, count it all joy, when ye fall into divers tempta-*

temptations; Let those temptations be rather trials by afflictions, then suggestions of sin; yet even those overcome yeeld no small cause of triumph; for by them is our faith no lesse tried, and the trying of our faith worketh patience; and the perfect worke of patience is a blessed entirenesse of graces; The number of enemies addes to the praise of the victory; To overcome single temptations is commendable, but to subdue Troopes of temptations is glorious.

Alas, thou saiest I am overlaid not with multitudes only, but with power: In all challenges of Devils, there is wont to be respect had to the equality both of the Combatants and weapons; But woe is me how am I overmatched! For me, I am a weake wretch; and wee wrestle not against flesh and bloud, but against Principalities and powers; against the rulers of

S. 8. 3.

The restraint of our spiritual enemies, and their over-matching by the power of God.

Eph. 6.12.

Amos. 2. 9.

of the darknesses of this world
 against spirituall wickednesse in
 heavenly places: Behold, the
 Amorites, whose height is like
 the height of the Cedars, and
 their strength as the strength of
 oaks: What are we but poore
 plimires in the valley, to these
 men of measures? Who can
 stand before these sons of Anak?
 I did not advise thee, my son,
 to be strong in thy selfe: alas,
 wee are all made up of weak-
 nesse: One of those powers of
 darknesse were able to subduel
 a whole world of men; but to
 be strong in the Lord, whose
 lowest Angell is able to van-
 quish a whole hell of Devils;
 and on the power of his mighty
 who commandeth the most fu-
 rious of those infernall spirits
 to their chaines: Wee were us,
 if wee were left in our owne
 hands, there were no way
 with us but foiling, and death:
 But, our help is in the name of
 the Lord, who hath made them

even

Pl. 124. 8.

vens and varts. The Lord is our
 strength and our shield: he is
 our rock and our salvation: he
 is our defence, so that we shall not
 be moved. It is he that hath
 girded us with strength unto
 death, and that subdueth those
 that rise up against us. Take
 courage therefore to thy selfe,
 man: there can be no much
 difference betwixt thee, and
 those hellish powvers, as there
 is betwixt them, and the Al-
 mighty in their force is finite,
 and limited by his omni-
 potence. How saine dost thou
 think ~~James~~ and ~~James~~, the
 great Magicians of Egypt, by
 the conjoynd powvers of hell,
 would have made but a Louse,
 in an affront to ~~Moses~~? yet
 they could not. How earnestly
 was that legion of devils saine
 to beg but for leave to prevaile
 over a few Gaderene-ivine?
 How strong therefore to ever
 they seeme to thee, yet to him
 they are so meere vweaknesse,
 that

Psa. 28. 7.

Psa. 28. 1, 6.

Psal. 18. 29,
40.

that they cannot so much as move without him. Who can feare a Beare or a Lion, when he sees them chained to their stake? Even children can behold them baird, when they see their restraint. Looke not upon thy selfe therefore; look not upon them; but look up to that over-ruling hand of the Almighty, who ordinares all their motions to his own holy purposes, and even out of their malice raises glory to himselfe, and advantage to his servant.

*Sect 14.
The advantage that is made to us by our temptations and foiles.*

It is a wofull advantage, thou saiest, that I have made of temptations: for, alas I have been shamefully foiled by them; and what by their subtilty, and what by their violence, have been mi-carried into a grievous sin against my God, and ye downe in a just confusion of face to have been so miserably vanquished. Hadst thou wanted tears, my son, for thine offence, I should willingly

ly have lent thee some: It is indeed a heavy case that thou hast given thy deadly enemy this cause to triumph over thee, and hast thus provoked thy God: Be thou thorowly humbled under the conscience of thy sin, and be not too sudden in snatching a pardon out of the hand which thou hast offended: be humbled; but after thou hast made thy peace with God, by a serious repentance, be not disheartned with thy failings; neither do I feare to tell thee of an advantage to be made, not of thy temptations only, but even of thy sin: What art thou other than a gainer, if having been beaten down to thy knees thou hast in an holy indignation risen up & fought so much the more valiantly? A wound receiued doth but whet the edge of true fortitude: many a one had never been victorious, if he had not seen himselfe bled first. Looke
where

where thou wilt, upon all the Saints of God; marke if thou canst see any one of them without his scars; Oh the fearfull gashes that we have seene in the noblest of Gods Champions upon earth, whose courage had never been raised so high, if it had not been out of the sense of some former discomfortures! As some well-spirited wrestler therefore be not so much troubled with thy fall, as zealous to repay it with a more successfull grappling. Wee know (saith the blessed Apostle) that all things worke together for good to them that love God: All things; yea, even those that are worse than nothing, their very sins. The Corinthians offended in their silent connivence at the incestuous person: the Apostles reproof produceth their sorrow: what was the issue? For behold, this selfe-same thing that ye sorrowed after a godly sort, what carefulness

Rom. 8. 28.

2 Cor. 7. 11.

ulness it wrought in you? yea,
 what clearing of your selves?
 yea, what indignation, yea, what
 feare, yea, what vehement de-
 sire, yea, what zeale, yea, what
 revenge? Lo, what a marve-
 lous advantage is here made of
 one offence. What hath Satan
 now gotten by this match? One
 poore Corinthian is mil-
 led to an incestuous copulati-
 on: The evill spirit rejoyceth
 to have got such a prey; but
 how long shall he enjoy it? Soon
 after the offending soule, upon
 the Apostles holy cen-
 sure is reclaimed; he is delive-
 red over to Satan, that I Satan
 should never possesse him. The
 Corinthians are raised to a grea-
 ter height of godly zeale than
 ever. Corinth had never been
 so rich in grace, if it had not
 been defiled with so foule a
 crime. Say now, whether this
 be not, in effect, thy case? Shouldst
 thou ever have so much hated thy sin, if thou
 hadst

hadst not been drawn in to commit it? Shouldst thou have found in thy selfe so fervent love to thy God, if it had not been out of the sense of his great mercy in remitting it? Wouldst thou have been so wary of thy steps as now thou art, if thou hadst never slipped? Give glory to God; my son, whiles thou givest shame to thy selfe; and blesse him for the benefit that hee hath been pleased to make of thine offending him.

*Sect. 5.
Complaint
of relapses
into sin;
with the re-
medy thereof*

But alas, thou saiest my case is far worse than it is conceived: I have been more than once miscarried into the same sin: Even after I have made profession of my repentance, I have been transported into my former wickednesse: Having washed off my sin (as I thought) with my many teares, yet I have suffered my soule to be defiled with it againe. I may not flatter thee, my son; this condi-

Condition is dangerous. Those diseases, which upon their first seizure have without any great perill of the Patient received cure, after a recidivation have threatned death. Looke upon the Saints of God, thou shalt find they have kept aloof from that fire wherewith they have been formerly burnt: Thou shalt not find *Noah* againe uncovered through drunkenness in his Tent; thou shalt not find *Judah* climbing up againe to *Tamars* bed: Thou shalt not take *Peter* againe in the High-Priests hall denying his Master; or (after *Pauls* reproofe) halting in his dissimulation. But, tell me notwithstanding, art thou truly serious with thy God? Hast thou doubled thine humiliation for the reduplication of thine offence? hast thou sought God so much the more intently with an unfeigned contrition of heart? Hast thou found thy soule wrought to so much

Gal. 3. 11,
12, 13.

much greater deterioration of thy sin, as thine acquaintance vvith it hath been more? Hast thou taken this occasion to lay better hold on thy Saviour, and to re-inforce the vows of thy more carefull and strict obedience? be of good cheere; this unpurposed reiteration of thy sin shall be no prejudice to thy salvation. It is one thing for a man to vvalk on vvillingly in a beaten path of sin; another thing for a man to bee iustled out of the vvay of righteousness by the violence of a temptation vvhich he soon recovers againe by a sound repentance. The best cannot but be overtaken vvith sin: but, *he that is borne of God, doth not commit sin*: he may be transported vvhither he meant not, but he makes not a trade of doing ill: his heart is against that vvhich his hand is drawvn unto: & if in this inward strife he be overpowered, he lies not down in

1 Ioh. 3.9.

a vvil-ling yeeldance, but strug-
gles up againe, and in a re-
sumed courage and indignation
tramples on that vvhich for-
merly supplanted him. Didst
thou give thy selfe over to a
reloved course of sinning, and
betwixt whiles shouldst knock
thy breast vwith a formall *God
forgiue me*, I should have no
comfort in store for thee, but
send thee rather to the Whip-
ping-stock of the Almighty for
due correction if possibly those
seasonable stripes may prevent
thine everlasting torments: But
now, since what thou hatest,
that thou dost; and thou dost
that which thou wouldest not;
and it is no more thou that dost
it, but sin that dwells in thee;
cry out as much as thou wilt
on the sinfulness of thy sin; be-
cause while thy vweaknesse vwith a
better man than thy selfe; O
wretched man that I am, who
shall deliuer me from the body
of this death! But know, that
thou

Rom. 7. 15,
16, 17.

Rom. 7. 13

Rom. 7. 24

thou hast found mercy with
thy God: thy repeated sin may
grieve, but cannot hurt thy
soule. Had we to do with a fi-
nite compassion, it might be
abated by spending it selfe up-
on a frequent remission: like
as some great river may be
drawn dry by many small out-
lets: But now that we deale
with a God whose mercy is as
himselfe, infinite; it is not the
greatness or the number of our
offences that can make a diffe-
rence in his free remissions:
That God who hath charged
our weak charity *not to be over-
come with evill, but to over-
come evill with good,* justly
scorneth that we should thinke
his infinite and incomprehen-
sible goodness can be checked
with our evill. It was not
without a singular providence,
that Peter came to our Saviour
with that question in his
mouth, *Lord how often shall my
brother sin against me, and I
forgive*

Rom. 12.
ult.

Mat. 18. 21.

forgive him? till seven times?
 that it might fetch from that
 blessed Son of God that graci-
 ous answer, for our perpetuall
 direction and comfort: I say
 not unto thee, untill seven times,
 but untill seventy times seven.
 Lord, if thou wouldst have us
 sinfull men thus indulgent to
 one another, in the case of our
 mutuall offences; what limits
 can be set to thy mercies in
 our sins against thee? Be wee
 penitent, thou canst not but be
 gracious.

Mar. 18. 22.

*Comforts against weakness
 of Grace.*

THou complaineſt of the
 weakness of grace; ſome
 little ſtirrings thou feeleſt of
 Gods Spirit within thee; but
 ſo feeble, that thou canſt not
 find any ſolid comfort in them:
 Thou ſeeſt others (thou ſaiest)
 whoſe *breasts are full of milke,*

ſect. 1.
 Comfort
 from the
 common con-
 dition of all
 ſinners:

Iob 21. 24.

F

and

and their bonyes mostened with marrow, whiles thou languishest under a spirituall leanesse and imbecillity : Thou wantest that vigorous heat of holy affections, and that alacrity in the performance of holy duties, which thou observest in other Christians. I love this complaint of thine, my son; and tell thee, that without this thou couldst not be in the way of being happy. Thinkst thou that those whom thou esteemest more eminent in grace, make not the same moan that thou dost ? Certainly, they never had any grace, if they did not complaine to have too little : Every man best fees his own wants and is ready to passe secret censures upon himselfe for that, wherein he is applauded by others : Even the man after Gods own heart can say, *But I am poore and sorrowfull*: He was a great King when he said so; it was not meanesse

nesse in outward estate that troubled him, but a spirituall needinesse: for he had before, in the same heavenly Ditty, professed, *O God, thou knowest my foolishnesse, and my guiltinesse is not hid from thee*: It was an old observation of wise Solomon; *There is that maketh himselfe rich, and hath nothing; there is that maketh himselfe poore, yet hath great riches*; In this latter ranke are many gracious soules, and thine (I hope) for one; who certainly had never been so wealthy in grace, if they had been conceited of greater store: Even in this sense many a Saint may say with Saint Paul, *When I am weake, then I am strong*: Since the very complint of weakness, argues strength; and on the contrary, an opinion of sufficient grace, is an evident conviction of meere emptinesse.

Psal. 69. 5.

Pro. 13. 7.

Scat. 2.
Comfort
from the im-
provement
of weak
graces; and
Gods free
distribution.

Pro. 13. 20.

1 Tim. 6. 9.

But suppose thy self so poore as thou pretendest; It is not so much what we have, as how we improve it. How many have we known that have growne rich out of a little, whereas others out of a great stock have run into debt and beggery? Had that servant in the Gospel, who received but one talent, imployed it to the gaine of a second, he had been proportionably as well rewarded as he that with five gained ten. In our temporall estate we are warned by the wisest man to *take heed of making haste to be rich*; and the great Apostle tels us, *That he that would be rich falls into many temptations*; Surely, there is no small danger also in affecting to be too suddenly rich in the endowments of the soule; this cannot but be accompanied with the temptation of an unthankfull distrust: for on the one side, he that beleeves makes not haste;

haste; and on the other, wee cannot be sufficiently thankfull for what we have, whiles we do over-eagerly reach after what wee have not. Tell me, thou querulous soule, dost thou not acknowledge, what thou hast to be the gift of God? And wilt thou not allow the great Benefactor of heaven to dispense his owne favours as hee plealeth? If he think fit rather to fill thy vessell with drops of grace, art thou discontented because he doth not poure out his spirit upon thee in full vials? If thou have any at all, it is more than he owes thee, more than thou canst repay him; Take what thou hast as an earnest of more; and wait thankfully upon his bounty for the rest: It is not meet in a free gift to attend the leisure of the donor? What sturdy, and ill-mannerd beggers are we, if we will not stay at the doore till we be served; and grudge at

our alms when it comes? Look upon the Father of the faithfull, thou shalt find him four-score and six yeares childleis; and at last after hee had got an *Ismael*, he must waite fourteen yeares more for the promised seed; and when he had enjoyed him not much longer than he expected him, he must then sacrifice him to the giver: Thus, thus, my son, must our faith be exercised in attendance both for time, and measure of mercy.

See. 3.
Comfort
from Gods
acceptation
of truib, not
quantity.

The graces are weake; yet, if true, discomfort not thy self; how many weake bodies have we known, which with careful tendance have enjoyed better and longer health, than those that have had bigger limbs, & more brawny armes? Neither is it otherwise in the soule; Soundnesse of grace is health; increased degrees of grace make up the strength of that spirituall part; if thou have but
this

this health tenderly observed, thou maiest be happy in the enjoying of thy God, although more happy in a comfortable sense of a stronger fruition. We have to do with a God that stands not so much upon quantity, as truth of grace; hee knows wee can have nothing but what he gives us, and inables us to improve, and where he sees our wils and endeavours not wanting, he is ready to accept and crown his owne gift in us: *He will not breake the bruised reed, nor quench the smoking flax.*

Thou art weak in grace: Be not discouraged, my son, there are all ages, all statures in Christ: Shall the Child repine that he is not suddenly grown a man? Shall the Dwarf quarrel that he is not a Giant? Were there a standard of graces, lesse than which would not be accepted thou hadst reason to be troubled; but it is so far from

Mat. 11. 20.

Scct 4.
Comfort
from the variety of Gods
gifts, and the
ages and statures of
grace.

Mat. 19. 14.

Lev. 3. 7.

Lev. 4. 14.

Lev. 1. 14.

Lev. 5. 7, 11.

Lev. 12. 8.

Lev. 15. 14.

Joel. 3. 10.

that, as that our Saviour hath encharged, *Suffer little children to come to me, and forbid them not, for of such is the kingdom of heaven.* In some legall oblations it pleased God to regard time and age; The Lamb for the Passeover, and for the peace-offering; the Bullock for the sin-offering of *Israel*, have their date assigned; And in divers cases he hath called for two Turtle Doves, or two young Pigeons: Young Turtles, and old Doves, in the meane while, (according to our Jewish Doctors) were unlawfull to be offered; but in our spirituall sacrifices all ages are equally accepted; He that is eternall regards not time; he that is infinite and almighty regards not stature; Even the eleventh houre carried the penny as well as the first; And, *Let the weake say, I am strong,*

It troubles thee that thou hast made so slow progresse in graces, thy desire is to heavenward, and thou checkest thy selfe for no more speed: It is an happy ambition that carries thee on in that way to blessednesse. Quicken thy selfe what thou maiest, with all gracious incitations in that holy course: But know, my son, that we may not alwaies hope to go thitherward on the spurre; in that passage there are waies that will not admit of haste; how many have we known that by too much forwardnesse have been cast back in their journey, whether through want of breath, or mistaking their way, or misplacing their steps? I praise thee, that it is the desire of thy soule to run the way of Gods Commandments; and do encourage thine holy zeale in speeding that holy race; ever praying thou maiest so run, as that thou maiest

Scd. 5.
Comfort
from the
safety of our
leisurely
progress in
grace.

P. 119. 32.

1 Cor. 9. 24.

Psal. 119. 1.

Psal. 84. 5,
6, 7.

Se& 6.
Comferts
from our
good desires
and endea-
vours.

Iam. 1. 5.

o'taine. But withall, I must tell thee, that, *blessed is the man that doth but walke in the Law of the Lord: Whiles thou passest on, though but a foot pace, thou art every step nearer to thy glory: so long as thou riddest way, thou art safe: Blessed is the man whose strength is in thee, O God; in whose heart are thy waies; who passing through the vale of misery, goes on from strength to strength, till hee appeare before thee his God in Sion.*

Thy grace is little; but thou wishest and labourest for more; this is a good beginning of heavenly wealth: He is in a good way to riches, that desires to thrive: Never any holy soule lost her longing: If thy wishes be hearty and serious, thou hast that which thou cravest, or at least be sure thou shalt have: If any man lacke wisdom, let him aske of God, who giveth to all men liberally, and

and upbraided no man, and it shall be given him: Were this condition offered us for worldly riches, who would be poore? If wee embrace it not in spirituall, either we distrust the promises, or neglect our own merites. In these temporall things how many have so eagerly followed the chase of the world, that they have over-run it, and whiles they have greedily swallowed gain, have been choaked with it; but in those better blessings, earnestnesse of desire, and fervour of prosecution, was never but answered with a gracious impetration.

Thou art poore in grace, but in an humble selfe-dejection longest for more; know, that an humble poverty, is better than a proud fulnesse: Wert thou poore and proud, there were no hope of thy proficiency: thy false conceit lies in the way of thy thirst; and many

Se& 7.
Comfort
from the
happinesse of
an humble
poverty.

Mat: 5. 3.

ny a one had been gracious, if they had not so thought themselves: but now that thou art meaner in thine opinion, then in thine estate, who can more justly challenge our Saviours blessing? *Blessed are the poor in spirit: for theirs is the kingdom of heaven?* Thou art weak in grace; It is thine owne fault if thou gettest not more strength: Wherefore serves that heavenly food of the Word and Sacraments, but to nourish thy soule to eternall life? Do but eat and digest and thou canst not but grow stronger: God will not be wanting to thee in an increase of grace, if thou be not wanting to thy selfe: He offers his Spirit to thee with the meanes; it is thy fault, neglect, if thou separate them: Thou knowst in whose hands is the staffe of bread; pray that he who gives thee the food and the mouth would also give the appetite, digestion nourishment. Thy

Thy grace is weake: It concerns thee so much the more to be cautious in avoiding occasions of temptation. He that carries brittle glasses, is chary of them, that they take not a knock; whereas strong mettles see no danger. He that hath but a small Rush-candle, walkes softly, and keeps off every aire: Thou art weak, thy God is strong: Dost thou not see the feeble child that finds he cannot go alone, how fast he clings to the hand of his mother; more trusting to her help than to his own strength; Do thou so to thy God; and say with the blessed Psalmist; *Hold up my goings in thy paths, that my footsteps slip not; Hold thou me up, and I shall be safe, Uphold me according to thy Word, that I may live, and let me not be ashamed of my hope.* Peter was a bold man, that durst step forth and set his foot upon the liquid face of the waters;

Sec. 8.

An incitement to more caution, and faster adherence to God.

Pla. 17. 5.

Pla. 119.

117, 118.

Mat. 14:
29, 30, 31.

ters; but he that ventured to walke there, upon the strength of his faith, when he felt the stiffe winde, and saw the great billow, began to sinke in his weaknesse; but no sooner had Jesus stretched forth his hand, and caught him, then he takes courage, and walks now with the same confidence upon the Sea, that he wont to walke on the Land: Together with a check, he receives more supportation from Christ than his owne legges could afford him. Feare no miscarriage through thine own weaknesse, whiles thou art held up by that strong helper.

Seet. 1.
Comforts
from like
sufferings of
the holiest,
yea, of
Christ him-
selfe.

*Comforts against Infamy
and Disgrace.*

NEXT to our body and soul,
is the care of our reputa-
tion: which who so hath lost,

is

is no better than civilly dead. Thou sufferest under a publike infamy, I do not aske how justly: He was a wise man that said, It was fit for every good man even to feare a false reproach: A good name is no less wounded for the time with that, then with a just crimination. This is a sore evill, my son, and such, as against which there is no preservative; and for which there is hardly any remedy: Innocence it selfe is no antidote against evill tongues: Neither greatnesse nor sanctity can secure any man from unjust calumny. Might that be any ease to thy heart, I could tell thee of the greatest of Kings, and holiest of Saints, that have grievously complained of this mischief, and yet were not able to help themselves: Thou hast the company of the best that ever the earth bore, if that may be any mitigation of thy misery:

Mat. 11. 19.

Mat. 12. 24.

Ioh. 19. 12.

Mat. 26. 65.

Ioh. 10. 20.

Mat. 27. 63.

ry: Yea; what do I speake of
 sinfull men, whose greatest pu-
 rity might be blurred with
 some imperfections? Look up-
 on the Lord of Life, the eter-
 nall Sonne of the ever-living
 God, God cloathed in flesh;
 and see whether any other
 were his loy, whiles he sojour-
 ned in this Region of mortali-
 ty: Dost thou not heare him
 for his gracious sociablenesse,
 branded as a man gluttonous, a
 wine-bibber, a friend of Pub-
 licans and Sinners? Dost thou
 not heare him for his powerfull
 and mercifull cure of Demo-
 niacks, blazoned for a fellow
 that *casts out Devils through*
Beelzebub the Prince of the
Devils? Dost thou not heare
 him slandered to death for trea-
 son against Caesar, *and blasphe-*
my against God? Dost thou not
 heare the multitude say, *He is*
mad and hath a dewill? Dost
 thou not heare him after his
 death charged with Impo-
 sture?

sture? And can there be any worse names than Glutton, Drunkard, Conjuror, Traytor, Blasphemer, Mad man, Demoniack, Impostor? Who now can henceforth thinke much to be slandered with meaner crimes, when he heares the most holy Sonne of God, in whose mouth was no guile, and in whom the Prince of this world could find nothing, laden with so hainous calumniationes?

Ioh. 14. 30.

Thou art smitten with foule tongue; I marvell not it go deep into thy soule: That man gave an high praise to his sword, that said it was sharper in slander: And if a Rasour be yet sharper, such did *David* finde the Edomites tongue: And if these weapons reach not yet far enough, he found both speares and arrowes in the mouthes of his traducers. Lo, thou art but in the same case with the man after Gods
own

Sec. 1. 1.
omfort of
our recourse
to God.

Psa. 52. 2.

Psa. 57. 4:

Ps. 57. 2, 3.

owne heart: What shouldst thou do, but for Davids complaint, make use of Davids remedy? *I will cry unto God most high; unto God that performeth all things for me: He shall send from heaven, and save me from the reproach of him that would swallow me up: God shall send forth his mercy and his truth. Do by thy slander, as Hezekiah did by the railing lines of Rabshakeh, spread them before the Lord, and leave thy quarrell in the just hands of that great Arbitrer of heaven and Earth, who will be sure in his good time to revenge thy wrong and to cleare thine innocence, and will requite thee good for these canesse curses.*

2 Sam. 16.
12.

Sect. 3.
Comfort
from the
clearnesse of
our conscience.

In the meane while thou saiest, I stand blemished with an odious aspersiō; my name passeth thorow many a foule mouth. Thou hearest, my son, what some others say; but what

what dost thou heare from the bird in thy bosome? If thy conscience acquit thee, and pronounce thee guiltlesse, obdure thy forehead against all the spight of malice: What is ill fame, but a little corrupted, unsavoury breath? Do but turn away thine eare, that thou receive it not, and what art thou the worse? Oh thy weaknesse, if thou suffer thy selfe to be blown over by the meer aire of some putrified lungs, which if thou do but a little decline by shifting thy foot, will soon vanish.

Thou art under ill tongues; This is an evill proper onely unto man; other creatures are no lesse subject to disease, to death, to outward violence than he; but none else can be obnoxious to a detraction; sith none other is capable of speech, whereout a slander can be formed; they have their severall sounds and notes of expression,

*Sect. 4.
Comfort
from the
improvement
of
reason.*

pression, whereby they can signify their dislike and anger; but only man can cloath his angry thoughts with words of offence; so as that faculty which was given him for an advantage, is depraved to a further mischief; But the same liberall hand of his Creator hath also indued him with a property of reason, which as it ought to direct his language to others, so also to teach him how to make use of others language to him; and where he finds it wrongfull, either to convince it by a just Apology, or to contemne it; If therefore thou understandest thy selfe to lye under an unjust obloquy, have so much of man in thee, as either to confute or despise it.

*Seet. 5.
Comfort
from the
cause of our
suffering.*

Thou art shamefully traduced; I could pity thy suffering, but withall give me leave to enquire not so much what thou sufferest, as for what; If for a good cause, I shall turne
my

my pity into envy: Truth it
 selfe told thee, thou art in the
 way to blessednesse: Who can
 pity thee for that wherein
 thou hast cause to rejoyce?

*Blessed are ye when men revile
 you, and persecute you, and shall
 say all manner of evill against
 you falsely, for my sake: Rejoyce,
 and be exceeding glad; for great
 is your reward in heaven. Yea,
 rather pluck up thy spirits, and
 take up the resolution of holy
 Job, If mine adversary had writ-
 ten a booke against me, surely I
 would take it upon my shoulders,
 and bind it as a crowne to me:
 And say with the gracious King
 of Israel, I will be yet more vile
 for the Lord.*

Thou art reproached by
 lewd men: Thanke thine own
 vertue that thou art envied;
 wert thou so bad as thy detra-
 ctors, thou shouldst sit quiet
 enough. If ye were of the world,
 saith our Saviour, the world
 would love his own, but because

ye

Mat. 5. 11.

Iob 31. 35,
 36.

2 Sam. 6. 12

Se^a. 6.
 Comforts
 from our
 envied ver-
 tue.

Ioh. 15. 19.

1 Pet. 4. 4.

ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Whiles the Moon sits, no dogs bark at her; it is her shining that opens their mouth: Wert thou either obscure or wicked, thou mightst be safe; but if thou wilt needs be eminently good, looke for the lashes of ill tongues: *They thinke it strange that yee run not with them into the same excess of riot, speaking evill of you;* saith the prime Apostle. It was not without reason that the great Musitian in the Story struck his Scholar, because hee saw the multitude applaud his skill; as well knowing that had he been true to his Art, those mis-judging eares could not have approved him: What more excellent Instruments had God ever in his Church than the blessed Apostles, and what acceptation found they on the earth? *Being defamed*
we

we entreat; we are made as the filth of the world, and are the off-scouring of all things unto this day: Wee are made a Spectacle to the World, to Angels, and to men. Complaine if thou canst of a worse condition than these great Ambassadors of the high God; otherwise, resolve with the chosen vessell, to pass cheerfully through honour, and dishonour through evil report and good report, toward the goale of immortality.

1 Cor. 4.13.

1 Cor. 9.9.

Thou art disgraced through scandalous reports. It is not meere aire that we live by; How many hast thou known that have blowne over a just infamy with a careless neglect? Pleasing themselves to thinke that they have thriven even under curses; and shall their guiltinesse bee entertained with more courage than thine innocence? Let those whose heart is as foule as their name, be troubled with deserved censures;

Sect. 7.

Comfort
from others
fleighting
of reproaches.

tures; do not thou give so much way to malice, as to yeeld any regard to her misrailed suggestions; thou canst not devise how more to vex a detractor, than by contempt; thus thou shalt force spight, as that wise heathen truly said, to drink off the greatest part of her owne poyson.

Sec. 8.

Comfort

from the

narrow

bounds of

infamy.

Thou art disgraced with an ill fame: What a poore matter is this? How farre dost thou thinke that sound reacheth? Perhaps to the next Village, perhaps further, to the whole Shire wherein thou dwellest; it is like the next County never heard of thy name; and if thou look yet further off, as soon maist thou be talkt of amongst the Antipodes, as in the neighbouring Region: and what a small spot of earth is this to which thy shame is confined; Didst thou know the vast extent of this great world, thou wouldst easily see into how narrow

narrow a corner out either glory or dishonour can be pent up: and shouldst confesse how little reason we can have to affect the one, or be disheartened with the other.

Thou art wronged with an unjust disgrace; have patience a while; slanders are not long liv'd: Truth is the child of time; ere long she shall appeare and vindicate thee. Waite upon the God of truth, who shall caule *thy light to breake forth as the morning; and thine health to spring forth speedily*: But if otherwise, what 'pealest thou of his name, which as it is lo-call, so it is momentany, soone passed over in silence, and oblivion; There is a shame, my son, which is worthy of thy feare; which is both Universal, before the face of all the world of Angels, and men, and beyond the reach of time eternal; feare this, and contemne the other; On the contrary, if

See 19.
Comfort
from the
short life
of slander.

Isa. 58 8.

Eccl.9.1.

same should befriend thee so much, as to straine her cheeks in sounding thy praises ; and should cry thee up for vertuous, and eminent every way ; *Alas, how few shall heare her, and how soone is that noise stilled, and forgotten?* Shortly then, let it be thy maine care to demean thy selfe holily and conscionably before God and men; leave the rest upon God, who shall be sure to make his word good in spite of men and devils ; *The memory of the just shall be blessed, but the name of the wicked shall rot.*

Pro.10.7.

Comforts against publike Calamities.

Sect. I.
Comfort
from the in-
evitable
necessity of
changes, and
Gods over-
ruling them

THou art afflicted with the publique calamities ; so it becomes thee as a good man, a good Christian, a good Patriot. We are not entire peeces, but are all limbs of a community

nity both of Church and Kingdome; whiles the whole body suffers, how can we be free? This should be no news to us; what earthly Kingdom or state hath ever enjoyed a constant felicity? These publike bodies, like as single persons, have their birth, their vigour, their declinations: Even the white marble of that famous Embleme, and Type of Gods Church, after not many centuries of yeares felt the dint of time, and mouldred to nothing; It is as much as those heavenly bodies above can do, to avoid change: well might we be distracted with these troubles, my son, if we did not well know whence they come, even from a most wise, holy, powerfull, just providence: He that sits in heaven orders these earthly affairs according to the eternall counsell of his will: It is that Almighty hand that holds the sterne of this tossed
G 2 vessell,

1 Sam. 3.
18.

Señ. xi
*The sense
and sympathy
of common evils.*

vessell, and steeres it in that course which he knows best: it is not for us that are passengers to meddle with the Card or Compasse: Let that all-skillfull Pilot alone with his owne worke: he knows every rock and shellie that may endanger it, and can cut the proudest billow that threatens it, with ease: *It is the Lord, let him do what seemeth him good.*

Were there no other respects then perionall, I cannot blame thee if thy feares strive with thy grieve for the publike evils: every mans interest is involved in the common: And if the ship sinke, what will become of the Passengers? But withall, there is a kind of inbred sympathy in every good heart, which gives us a share in all other miseries, and affects us more deeply for them, than for our own. Old indulgent *Eli* loved his sons too wel, and was therefore no doubt
very

very sensible of their death ; yet that part of the news passed over with some, not mortall, passion : But when he heard of the Ark of God taken, now his neck and his heart were broken together : and his religious daughter in law, though she were delivered upon this report, of a son yet she died in travell of that heavy newes, and could live only to say, *Ichabod, The glory is departed from Israel, for the Arke of God is taken* : disregarding her new sonne, when she heard of the losse of her people, and of her God. How many Pagans have we read of, that have died resolutely for their Countrey, cheerefully sacrificing themselves to the Publike ? How many that would die with their Countrey, hating to thinke of overliving the common ruine ? How many that have professed a scorn to be beholden for

G 3

their

1 Sam. 4.
17, 18.

1 Sam. 4.
21, 22.

their lives to their peoples murderer? We shall as soon extinguish both grace and nature, as quit this compassionate sense of the common calamities.

Sec. 3.
Comfort
from the
sure protection
of the
Almighty.

Exod. 26. 7.

Thou grievest for the public distempers: Mourn not as one without faith: Be sure, *He that keepeth Israel will neither slumber nor sleep.* Wherefore was the holy Tabernacle overspread with a strong Tent of skins, but to figure out unto us Gods Church sheltered under a sure protection? He that was so curious of the custody of his materiall Temple, by night as well as by day, that a sleeping Levite might not escape beating, and burning of garments; how carefull doe we thinke he will ever be of his spirituall and living house? How unmeet Judges are we of his holy proceedings? We are ready to measure his love still by an outward prosperity, than which nothing can be more

more uncertaine: The Almighty goes by other rules, such as are most consonant to his infinite justice and mercy. I am abashed to heare a Pagan, though no vulgar one, say, Whatsoever is brought to pass, a wise man thinks ought to be so done; neither goes about to rebuke nature, but finds it best to suffer what he cannot alter. And shall we Christians repine at those seemingly harsh events, which we see fall out in Gods Church, vvhiles vvee are ignorant of his designs, and be ready to blesse a thriving prophaneness? Look abroad upon the ancient lot of Gods inheritance, and their corrivalls in glory; thou shalt see the Family of *Esau* flourishing and renovvned, yeelding besides Dukes, eight Kings of his line, vvhiles poore *Israel* vvas toying and lveaving in the Egyptian furnaces; yet vve knowv the vword to

Sen. Ep.
107.

stand inviolable ; *The elder shall serve the younger, and Jacob have I loved, Esau have I hated* : what if that great and wise God (who workes oft-times by contraries, and brings light out of darkness) have purposed to fetch honour and happinesse to his Church out of this sad affliction ? Metals are never so bright as when they are scoured, Perfumes and Spices never so redolent, as when they have felt the fire, and the pebble. Wilt thou not give the Physitian leave to make use of his Mithridate, because there are vipers in the composition ? How unworthy art thou of health, if thou wilt not trust the fidelity and skill of the Artist in mixing so wholesome a Cordiall ?

*Sect. 4.
Consideration
of the ju-
stice of Gods
proceedings.*

Thou art troubled with the publike miseries : Take heed that thy grieve be cleare of all impiety. Wouldst thou not have God to be just, that is, himselfe?

himselfe? Wouldst thou not allow it an act of his justice to punish sin? Canst thou deny that our sins have reacht up to heaven, and called for judgement?

Why is the living man sorrowfull? man suffereth for his sinnes.

Lam. 3. 39.

I read of a devout man that was instant with God in his prayers for a Nation not far off, and was answered, Suffer the proud to be humbled: Whether we will suffer it or no, the just God will humble the proud, and punish the sinfull. The wonderfull patience, and infinite justice of the Almighty, hath set a flint to the wickednesse of every people; *The iniquity of the Amorites is not yet full*, saith God to *Abraham*; when the measure is once made up, it is time for God to strike; we shall then complain in vain, and too late. Wouldst thou know then what is to be done for the preventing of a destructive venge-

Gen. 15. 16.

ance? There is no way under heaven, but this, to breake off our sins by a seasonable and serious repentance: by the united forces of our holy resolutions, and endeavours, to make an head against the over-bearing wickedness of the time; & not to suffer it to fill up towards the brim of that satall Ephah; till which time the long-suffering God only threatens and corrects a people; but then he plagues them, and stands upon the necessity of his inviolable justice: *Shall I not visit for these things, saith the Lord? and shall not my soule be avenged on such a Nation as this?*

Ier. 5. 9.

Sc&A. 4.

*The remedy,
our particu-
lar repen-
tance.*

*Emblem
or
Mark.*

Thou mournest for the common sufferings: thou dost well; our teares can never bee better bestowed. But the while is not thine hand in them? have not thy sins helped to make up this irritating heape? hast not thou cast in thy ymbole into the common shot?

May

May not the times justly challenge thee in part, as necessary to their misery? Begin at home, my son, if thou wilt well to the publike; and make thine own peace with thy God for thy particular offences. Renew thy Covenant with God of a more holy and strict obedience; and then poure out thy prayers and teares for an universall mercy: so shalt thou not only pull away one brand from this consuming fire, but help effectually to quench the common conflagration.

Thy heart bleeds to see the wofull vastation of civill discord; and the deadly fury of home-bred enemies: Certainly there is nothing under heaven more gastly and dreadfull than the face of an intestine war; nothing that doth so nearely resemble hell: Woe is me; here is altogether killing, and dying, and torturing, and burning,

Spouting

Scct. 6.
The unspeakable
miseries of
a civil War.

burning, and shrieks, and cries,
and ejaculations, and fearful
sounds, and furious violences,
and whatsoever may either
cause or increase horror: the
present calamity oppresses
one, another feare: one is quiv-
ering in death, another trem-
bles to expect it: One begs
for life, another will sell it dea-
rer: here one would relieve
one life, and loath two; there
another would hide him-
selfe, where he finds a meri-
lesse death: here lies one blee-
ding, and groaning, and gas-
ping, parting with his soule in
extremity of anguish; there
another of stronger spirits kills,
and dies at once: here one
wringes her hands, and teares
her haire, and seeks for some
instrument of a selfe-inflicted
death, rather than yeeld her
chaste body to the lust of a
bloudy ravisher: there another
clings inseparably to a deare
husband, and will rather take
part

part of the murtherers sword,
then let go her last embraces:
here one tortured for the dis-
covery of hid treasure, there
another dying upon the racke
out of jealousy. Oh that one
man, one Christian should be
so bloudily cruell to another!
Oh that he who beares the
Image of the mercifull God,
should thus turne fend to his
owne flesh and blood! These
are terrible things, my son,
and worthy of our bitterest la-
mentations, and just feares. I
love the speculation of *Seneca's*
resolutely-wile man, that
could look upon the glittering
sword of an executioner with
erected and undazeled eyes,
that makes it no matter of dif-
ference whether his soule passe
out at his mouth, or at his
throat; but I should more ad-
mire the practice; whiles we
carry this clay about us nature
cannot but in the holiest men
shrink in at the sight and sense
of

S n. ep. 76:

punishing
of these tyrannous and tragicall
acts of death: Yet even these
are the due revenges of the
Almighties punitive justice, so
provoked by our sinnes, as that
it may not take up with an ea-
sier judgement: Dost thou not
see it ordinary with our Phys-
tians, when they find the body
highly distempered, and the
bloud soule, and enflamed, to
order the opening of a veine,
and the drawing out of so ma-
ny ounces, as may leave the
rest meet for correction? Why
art thou over-troubled to see
the great Physitian of the
world take this course with
sinnefull mankind? Certainly,
had not this great Body, by
mis-dieting and wilfull disor-
der, contracted these spirituall
diseases under which we lan-
guish; had it not impured the
bloud that runs in these com-
mon veines with riot, and sur-
fets, we had never been so mi-
serable, as to see these torrents
of

of Christian blood running down our channels. Now yet as it is, could we bewaile and abandon our former wickedness, we might live in hope, that at the last this deadly issue might stop, and dry up; and that there might be yet left a possibility of a blessed recovery.

Thou art confounded with griefe, to see the pestilence raging in our streets; in so frequent a mortality as breeds a question concerning the number of the living and the dead: That which is wont to abate other mileries, heightens this. The company of participants. It was certainly a very hard, and sad option that God gave to King David, after his sinne of numbring the people; *Chuse thee whether seven yeares famine shall come unto thee in thy land, or three months sight before thine enemies, or three daies pestilence;* We may beleieve the

Sect. 7.

*The wofull
miseries of
Pestilence,
alaid by con-
sideration of
the band
that smites
us.*

2 S. m. 24.

13.

Punishing

of these tyrannous and tragicall acts of death: Yet even these are the due revenges of the Almightyes punitive justice, so provoked by our sinnes, as that it may not take up with an easier judgement: Dost thou not see it ordinary with our Physicians, when they find the body highly distempered, and the bloud soule, and enflamed, to order the opening of a veine, and the drawing out of so many ounces, as may leave the rest meet for correction? Why art thou over-troubled to see the great Physician of the world take this course with sinnefull mankind? Certainly, had not this great Body, by mis-dieting and wilfull disorder, contracted these spirituall diseases under which we languish; had it not impured the bloud that runs in these common veines with riot, and surfeits, we had never been so miserable, as to see these torrents
 of

of Christian blood running down our channels. Now yet as it is, could we bewaile and abandon our former wickednesse, we might live in hope, that at the last this deadly issue might stop, and dry up; and that there might be yet left a possibility of a blessed recovery.

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Sect. 7.

*The wofull
miseries of
Pestilence,
alaid by con-
sideration of
the band
that smites
us.*

2 S. m. 24.

13.

the good King, when we heare him say, *I am in a great straits*: Doubtlesse so he was: but his wise resolutions have loone brought him out: *Let us fall now into the hand of the Lord, (for his mercies are great)* and let me not fall into the hand of man. He that was to send these evils, knew their value, and the difference of their malignity: yet he opposes three daies pestilence, to seven yeares famine, and three moneths vanquishment: so much odds he knew there was betwixt the dull activity of man, and the quick dispatch of an Angel. It was a favour that the Angel of death, who in one night destroyed an hundred fourscore and five thousand Assyrians, should in three daies cut off but seventy thousand Israelites; It was a great mercy that it was no worse: We read of one (City shall I call it, or Region, of Cayro) wherein eighteen

2 King. 19.
35.

eightene hundred thousand were swept away in one yeares pestilence; enow, one would thinke to have peopled the whole earth: and in our owne Chronicles of so generall a mortality, that the living were hardly sufficient to bury the dead. These are dreadfull demonstrations of Gods heavy displeasure; but yet there is this alleviation of our misery, that we suffer more immediately from an holy, just, mercifull God; The Kingly Prophet had never made that distinction in his woefull choice, if he had not known a notable difference betwixt the sword of an Angel, and an enemy, betwixt Gods more direct and immediate infliction, and that which is derived to us through the malice of men: It was but a poore consolation that is given by a victorious enemy, to dying *Lausus* in the Poet; *Comfort thy selfe in thy death*
with

with this, that thou fallest by
the hand of great Aeneas: but
surely, vve have just reason to
raise comfort to our soules;
vwhen the paines of a pestilen-
tiall death compasse us about,
from the thought and intuition
of that holy and gracious hand,
under vvhich vve suffer; so as
vve can say vwith good *Elis*, *It*
is the Lord. It is not amisse
that vve call those markes of
deadly infection, *Gods Tokens*,
such sure they are: and ought
therefore to call up our eyes
and hearts to that Almighty
povver that sends them, vwith
the faithfull resolution of holy
Job, *Though thou kill me, yet*
will I trust in thee: It is none
of the least miseries of contagi-
ous sicknesse, that it bars us
from the comfortable society
and attendance of friends, or,
if other vvvile, repaies their love
and kind visitation vwith
death: Be not dismaid my son,
vwith this sad solitude; thou
hast

haſt company vvith thee
vvhom none infection can en-
danger, or exclude; there is an
inviſible friend that vvill be
ſure to ſtick by thee ſo much
more cloſely, by how much
thou art more avoided by
neighbours; and vvill make all
thy bed in thy ſickneſſe, and
ſupply thee vvith thoſe cordials
vvhich thou ſhouldeſt in vaine
expect from earthly viſitants:
Indeed, juſtly doe vve ſtile this,
The ſickneſſe, eminently grie-
vous both for the deadlineſſe,
and generality of the diſperſi-
on; yet there is a remedy that
can both cure and confine it;
Let but every man looke vvell
to the plague of his ovvn heart,
and the Land is healed: Can vve
vvith *David*, but ſee the Angell
that ſmites us, and erect an
Altar; and offer to God the
ſacrifices of our prayers, peni-
tence, obedience; vve ſhall
heare him ſay, *It is enough*:
The time vvas, (and that time
may

2 Sam. 24.
16.

Psal. 91. 7.

Isa. 59. 1.

may not be forgotten) when in the daies of our late Sovereign, our Mother City, was almost desolated with this mortall infection, When thousands fell at our side, and ten thousands at our right hand; upon the publicke humiliation of our soules, the mercy of the Almighty was pleased to command that raging disease in the height of its fury (like some head-strong horse in the midst of his career) to stop on the sudden, and to leave us at once (ere we could think of it) both safe and healthfull: This was the Lords doing, and it was marvellous in our eyes: Behold, the Lords hand is not shortned that it cannot save, neither his care heavy that it cannot hear: The same mercy is everlasting, the same remedy certain: be we but penitent, and we cannot be miserable.

Comforts

*Comforts against losse of
Friends.*

THOU hast lost thy Friend;
The sorrow is just; the
earth hath nothing more pre-
cious than that which thou
hast parted with: For what is
a friend, but a mans selfe in
another skin, a soule divided
into two bodies, both which
are animated by the same spi-
rit: It is somewhat worse with
thee therefore, than with a
palsied man, whose one halfe
is stricken with a dead kind of
numnesse, he hath lost but the
use of one side of his body,
thou the one halfe of thy soule.
Or may I not with better
warrant say, that a true friend
hath, as it were, two foules in
one body, his owne, and his
friends? Sure I am, so it was
with *Jonathan* and *David*;
The soule of Jonathan was knit
with

Sc. A. I.

*The true
value of a
friend, and
the fault of
over-pri-
zing him.*

*1 Sam. 18.
I.*

1 Io. 4. 16.

with the soule of David, and Jonathan loved him as his owne soule: Still the more goodness, the stronger union; Meere nature can never be so fast a cement of soules, as grace; for here the union is wrought by a better spirit than our owne, even that blessed spirit who styles himselfe by the name of Love; By how much greater thine affection was, so much heavier is thy losse. But let me tell thee, I feare thou art too much accessory to thine owne affliction: Didst thou look for this losse? Did thy heart say, What if we should part? Didst thou not over-enjoy this blessing whilest thou hadst it? Surely, these are no small disadvantages; as every other evill, so this especially is aggravated by our unexpectation; neither hadst thou been so oppressed with this sorrow, if thou hadst fore-seen it, and met it on the way: It is our
weak

weake inconsideration, if wee do so welcome these earthly comforts, not as guests, but as inmates: and as some that are importunately hospitable, so entertaine our friends, that we cannot abide to give them leave to depart: Whereas we ought, according to the wise advice of our *Seneca*. (not much abluding from the counsell of that blessed Apostle with whom he is said to have intercharged Letters) so to possesse them, as those that make account to forgo them; and so forgo them, as if we possessed them still.

Sen. ep. 63:

*1 Cor. 7.
30, 31.*

Thou art grieved for the loss of a deare friend: Take heed lest thy love had too much of the man, and too little of God: All blessings, as they come downe from the Father of mercies, so should be enjoyed in him: and if we enjoy them as in themselves, our love begins to degenerate into carnall.

*Sec. 2.
The true
ground of
an undefeasible enjoy-
ing of our
friends.*

It

It is a sure rule, that all love that depends upon a thing affected, when that thing ceaseth, then the love ceaseth: as he that loves a face only for beauty when that beauty is defaced by deformity, presently cooles in his affection: he that respects a man for his bounty only, disregards him when he sees him impoverished. Didst thou value thy friend only for his wit, for his ready compliances, for his kind offices; all these are now lost, and thy love with them: but if thou didst affect him for eminence of grace, for the sake of that God that dwelt in him; now thy love is not, cannot be lost, because thou still enjoyest that God in whom thou lovedst him. Comfort thy self therefore in that God in whom hee was thine, and yeeld him chearefully into those hands that lent him thee.

Sect. 2.

Thou hast lost a true friend :

that

That Jewell was worthy to be so much more precious, by how much more rare it is. The world affords friends enow, such as they are; Friends of the purple, as *Tertullian* calls them; Friends of the basket as the Poet; such as love thy loves and fishes, and thee for them: *Wealth makes many friends*, saith the Wise man: but where is the man that loves thee for thy selfe? That loves thy vertue, and thee for it, divested of all by-respects? Whiles there is honey in thy gally-pot, the wasps and flies will be buzzing about it; but which of them cares to light upon an empty yessel? Was he so much *mine* that hee would not bee set off by thine adversity? Did he honour thee when thou wert despised of the world? Did hee follow thee with appanse whiles thou wert hoored at by the multitude? Would he have

H owned

*The vanity
and triall of
true friends.*

PRO. 14. 20.
PRO. 19. 4.

owned thee if he had found thee stripped and wounded in the wilderness? Such a friend is worthy of thy teares : But take heed thy love prove not envious : If thy God hath thought him fitter for the society of Saints and Angels, dost thou repine at his happinesse? Thou hast lost his presence ; he is advanced to the beatificall presence of the King of glory : Whether is thy losse, or his gaine the greater?

Scct. 4.

*It is but a
parting, not
a losse.*

Thou hast lost thy friend : say rather, thou hast parted with him. That is properly lost, which is past all recovery, which we are out of hope to see any more : It is not so with this friend thou mournest for, He is but gone home a little before thee ; thou art following him ; you two shall meet in your Fathers house, and enjoy each other more happily than you could have done here below. How just is that charge

charge of the blessed Apostle, that *We should not mourne as men without hope, for those that do but sleep in Jesus?* Did wee think their soules vanisht into air, (as that Heathen Poet profanely expresseth it) and their bodies resolved into dust, without all possibility of reparation we might well cry out our eyes for the utter extinction of those we loved: but if they do but sleep, they shall do well. Why are we impatient for their silent reposall in the bed of their grave, when we are assured of their awaking to glory?

1 Thes. 4.
13, 14.

Ioh. 11, 22.

3. 5. 22

S. A. 5.
The losse of
a vertuous
wife, mis-
gated.

Pro. 5. 18.

11. 54. 6.
Ezc. 24. 16.

Thou hast lost a deare wife, the wife of thy youth, the d- fire of thine eye: Did ye not take one another upon the termes of redelivery when ye should be called for? Were you not in your very knitting plot in mind of your dissolution? Till death us depart. Was she vertuous? Knowst thou not that

H 2 there

there was a Pre-contract betwixt thy Saviour, and her soule, ere thou couldst lay any claime to her body? And canst thou now grudge his just challenge of his owne? Wilt thou not allow him to call for a consummation of that happy match? Didst thou so overlove her outside, that thou wouldst not have her soul glorious? If thou lovedst her not as a man, but as a Christian, envy her not to that better Husband above, who gives her no less dowry than immortality.

*Sect. 6.
The mitigation
of the
losse of a
deare and
hopefull son.*

Thy son is dead: what marvel is it, that a mortal Father hath begot a mortal Sonne? Marvel rather, that thy selfe hath lived to have or to lose a son: We lye open to so many deaths, that our very substance is almost miraculous. Thou hast lost a piece of thy flesh: for what are our children, but as colonies deduced from

from our own flesh? yea rather, our selves made up in other models. This losse cannot but gonneare thee: But tell me, What was the disposition of the son thou mournest for? If he were gracelesse and debauched, as thy shame, so thy sorrow should dye with him: yet the hopes thou mightst have had of his reclaiming, against the feares of his continuing, and increasing wickednesse, and thou couldst have made no other present account but of dishonour, and discomfort: If it be said that he is taken away in his wildnesse: it had been more heavy, that he would have added to the heap of his sin, and therein to his torments. If he were gracious, he had a better Father than thy selfe, whose interest was more in him than thine: and if that heavenly Father have thought good to preferre him to a crown of immortall
H 3 glory,

glory, why shouldst thou bee afflicted with his advancement? Why shouldst thou not rather rejoyce that thy loynes have helped to furnish heaven with a Saint? Were it put to thy choice that thy son might be called off from his blessed rest, and return to his former earthly relations; couldst thou be so injurious in thy self-love, as to wish the misery of so disadvantageous a change to that soule, which, as it was never of thy production, so it were pity it should be at thy disposing? Rather labour to have thine own soule so disposed, that it may be ready to follow him into those blessed mansions, and that it may love and long for heaven so much more, for that one peece of thee is there before-hand,

Comforts

*Comforts against Poverty,
and loss of our estate,*

THou art driven into want,
and that which is worse,
out of abundance. Those evils
that we have been inured to as
being bred up with us from our
cradles, are grown so familiar,
that we are little moved with
their presence: but those into
which we fall suddenly, out of
an outward felicity of estate,
are ready to overwhelm us.
Let thy care be, not to want
those better riches, which
shall make thy soule happy, and
thou shalt not bee too much
troubled with the losse of this
triviall, and perishing stufte:
Had these been true goods,
they could not have been lost:
for that good that is last capa-
ble of losse, as it is unsatisfying
in the time of an imperfect
and unsure fruition, so in the
losing it turns evill. Didst thou

Se&.^r.
*The fickle
nature of
these earth-
ly goods.*

Pro. 23. 5.

not know that *riches have wings*? And what use is there of wings, if not to *fly*? If another mans violence shall clip those wings, even this very clipping is their flight. Set thy heart upon that excellent and precious wealth which can never be taken from thee, which shall never leave thee, nor thou it thou shalt easily flight these poore losses. As these were not goods, so they were not thine: Here thou foundst them, and here thou leavest them: What hadst thou but their use? Neither can they be otherwise thine heires whom thou leavest behind thee. I am ashamed to heare the Heathen Philosopher say, All that is mine I carry about me; when many of us Christians are ready to hug those things as most ours, which are without our selves. It was an unanswerable question which God moves to the rich

1 Tim. 6. 7.

rich man in the Parable, upon the parting with his soule: Then, whose shall those things be which thou hast provided? perhaps a strangers, perhaps (as in case of undisposed Lands) the occupants, perhaps a false Executors; perhaps an enemies. Call that thine, that thou shalt be sure to carry away with thee; that shall either accompany thy soule in its last passage, or follow it: such shall be thy holy graces, thy charitable workes: thy vertuous actions, thine heavenly dispositions: Lo, these are the treasures which thou shalt lay up for thy selfe in heaven, where neither moth nor rust doth corrupt; where thieves do not break through nor steale.

Luk. 12. 20.

Mat. 6. 20.

Thou hast lost thy goods: May I not rather say, Thou hast restored them? He parted with more than thou, that said, The Lord hath given, and the Lord hath taken: Ecce, whether it

See 2.

Consideration that they are not ours but lent us. Job 1.

were by way of patrimony or by way of providence and industry, the Lord gave it : and whether it were by the hands of Chaldeans, or Sabeans, the Lord hath taken it; the Lord is in both ; he did but give and take his own. Is it not just to with thee ? What reason hast thou then to complaine ? Or may I not yet rather say, It was not given, but lent thee for a while, till it were called for ? and dost thou grudge to restore what thou borrowedst ? Nay. (that thou maiest have yet lesse claime to this pelfe) was it not only lent in thy hand by the owner to employ for his use, till he should re-demand it with the increase ? What is it to thee but to improve, and account for it. If others have taken off thy charge : whies they have spoiled, they have eased thee.

Sec^r. 3.
That the
right valuation
of riches
is in the
mind.

Thy wealth is gone : Hast thou necessities left ? Be thank-
full

full for what thou hast, forget what thou hadst: Hadst thou had more, thou couldst have made use of no more than Nature calls for; the rest could but have lien by thee for sight, for readinesse of imploiment: Do but forbear the thought of superfluities, and what art thou the worse? Perhaps thy fare is coarser, thy dishes fewer, thy utensils meaner, thy cloaths homlier, thy traine shorter; what of this? how is thy mind affected? Contentment stands not in quantities, nor in qualities, but in the inward disposition of the heart; that alone can multiply numbers, and raise prices; that alone can turne honest friezes into rich velvets, pulse into delicacies, and can make one attendant many Officers. Wife Seneca tells thee truly, that the true mold of wealth is our body, as the Last is of the shoe; if the shoe be too big for the foot, it

Sen. Ep.
107.

it is but troublesome and useless ; and how poore an answer would it be of the Cordwainer to say, that he had leather good store ; It is finesse which is to be regarded here, not largenesse ; neither is this any other than the charge of the blessed Apostle, *Having food and raiment, let us be therewith content ;* And if we have no more, we shall be but as we were, as we shall be, *For we brought nothing into the world, neither shall we carry any thing out.*

1 Tim. 6. 8.

1 Tim. 6. 9.

Sect. 4.

*It may be
good for us
to be held
short.*

Thou hast parted with thy wealth, perhaps for thine own good ; how many have we known that have been cumbered with plenty, like as the Ostrich or Bustard with bulke of body, so as they could not raise their thoughts to spirituall things ; who when their weight hath been taken off, have mounted nimbly towards their heaven ? How many have

have we known that had lost their lives, if (with the Philosopher) they had not foregone their gold? Yea, how many that had lost their precious soules? The whole vessell had sunke in this boisterous Sea, if the luggage of this earthly freight had not been cast over-board; And why art thou so troubled to lose that which might have undone thee in the keeping?

Thou hadst wealth; Hast thou not parted with that for which many a man hath been the worse? worse both in body and soule: and by which never any soule was better? Have we not seen many good corne fields marred with ranknesse? have we not seen many a good bough split with the weight of too much fruit? whereas those fields had they been either thinner sown, or seasonably eaten down, had yeilded a faire crop, and those boughs had

Sec. 9.
The danger
of abundance.

Mark. 10.
23.

Seft. 6.

The cares
that attend
wealth.

Rab. Ga-
maliel.

Mar. 4. 19.

had they been but moderately laden had out-lived many Autumns: Dost thou not hear thy Saviour say, *How hardly shall they that have riches enter into the Kingdoms of God?* Art thou troubled that there is a rub removed out of thy vway to happineffe? That the bunch of the Camell is taken off, if yet thou maiest passe through the eye of the needle?

Thou hadst riches; But hadst thou not cares to boot? Surely, else thou hast fared better than all thy neighbours? No body but thy selfe could ever handle those roses without pricking his fingers: He vvas famous amongst the Jewvish Doctors, whose rule it vvas, *Hee that multiplies riches, multiplies sorrows*; and our blessed Saviour hath coupled these two together, *The cares of the world, and the deceitfulness of riches*; We have heard of one vvhose was glad to be rid of his lately found

found bag, that he might sleep,
and sing againe: He vvas noted
and envied at Rome for his
vvealth, vvhih could experi-
mentally say, The poore man
laughs more often, and more
heartily than the rich; and tels
us, That outvvard felicity is an
unquiet thing, never ceasing to
vex it selfe: Thy sides are now
rid of these thornes, vvhy dost
thou grumble at thine ovvne
ease?

Sen. Ep. 80.

Epist. 36.

Thou lately possessedst great
riches, yea, maiest thou not ra-
ther say thou vvert possessed of
them? That vvise Roman tru-
ly obserued that many a one
hath vvealth, as vve are vvone
to say, a man hath taken an a-
gue, vvhen indeed the ague
hath taken him, and holds him
in a painefull manner: The
truth is, many a mans vvealth
is his master, and keepes him
under hard conditions, not al-
lovving him sufficient diet, not
competent rest, not any recu-
-ation;

Sc. 7.

The imperi-
ousness of ill
used wealth
Ep. 109.

ation: If thou wert thus a drudge to thine estate thou art now thine owne man; enjoy thy liberty, and together with thy patience be thankfull.

Sect. 8.
*Considerati-
on of the
causes and
meanes of
impoveri-
shing us.*

Thou art very poore; who made thee so? If thine owne negligence, lawlesse improvidence, unchristinelle, rash engagements; thou hadst reason to beare that burthen which thou hast pulled upon thine own shoulders: and if thou be forced to make many hard faces under the load; yet since thy owne will hath brought upon thee this necessity even this necessity should move thy will to trudge away as lightly, and as fast as thou maiest with that pressing weight: If the meere oppression and injury of others: thou shalt the more comfortably run away with this rope becuie thine owne hand hath not been guilty of imposing it; how easie is it for thee here, too see Gods hand
nois cha-

chastising thee by another mans sin? And more to bee grieved at the sinne of that others wrong, than at thine owne smart? How sad a thing it is for any good soule to see brethren a prey to each other? that neighbours should be like the reed and the brake set neare together, whereof the one starves the other? that we should have daily occasion to renew that wofull comparison of our *Bromiard*, betwixt the friends and enemies of Christ; That Jews do not suffer beggers, that Christians make beggers? In the meane time, if God think fit to send poverty to thy doore upon the message of men bid it welcome for the sake of him that sent it, and entertaine it nor grudgingly for its own sake; as that which if it be well used will repay thee with many blessings; the blessings of quiet rest safe security, humble patience, contented humi-

Brom. v.
Eleemo-
syna,

humility, contemptuous valuation of these earthly things ; all which had balked thy house in a prosperous condition.

Sc. 19.

The examples of those who have affected poverty.

Sen. Epist.
108.

Epist. 83.

Thou art stripped of thy former conveniencies for diet for lodging, for attendance. How many have purposely affected to do that out of choice which is befall thee upon need ; some out of the grounds of Philosophy, others of Religion ? *Attalus* the Philosopher might have lien soft, yet he calls for, and praises the bed and pillow that will not yeeld to his body : And *Nero's* great and rich Master brags of his usuall dining without a Table ; what should I tell then of the Pharisees uneasy couches ; and penall garments ; of the Mats of the sect Manichees ; of the austere usages of the ancient Eremiticall Christians ; their rigorous abstinences, their affamishing meales, their nightly watchings, their cold ground-lyings,

yings, their sharp disciplines? Thou art in ease, and delicacy, in comparison of these men, who voluntarily imposed upon themselves these hardnesse, which thou wouldst be loath to undergo from others cruelty: It was a strange word of *Epicurus* the Philosopher, not favouring of more contentment than presumption; give us but water, give us but barley meale, and we shall vie with *Jupiter* himselfe for happinesse; and if this *Ethnick*, who was in an ill name for affectation of pleasure, could rest so well pleased with a poore messe of water-gruel; what a shame were it for us Christians not to be well apaid with a much larger (though but homely) provision?

Epic. in
Ep. Sen.
110.

looking up of this outward
part that can make thee
now not the worst: **Comfort**
thy of the name of a man if
not

*Comforts against Impri-
sonment.*

SECT. I.
Consideration of the
nature and
power of
true liberty.

THOU art restrained of thy Liberty. I cannot blame thee to be sensible of the affliction. Liberty is wont to hold competition for dearneſs, with life it ſelfe; yea, how many have loſt their life to purchaſe their liberty? But take heed, leſt thou be either miſtaken, or guilty of thine owne complaint: for certainly, thou canſt not be bereaved of thy liberty, except thou wilt: Liberty is a priviledge of the will; will is a ſoveraign power that is not ſubject to either reſtraint, nor constraint: Haſt thou therefore a freedom within, a full ſcope to thine own thoughts? It is not the cooping up of theſe outward parts that can make thee a Prisoner: Thou art not worthy of the name of a man, if thou

thou thinkest this body to be thy selfe: and that is only it which humane power can reach unto. Besides, art thou a Christian? Then thou hast learned to submit thy will to Gods; Gods will is declared in his actions; for sure what he doth, that he wils to do. If his will be then to have thee restrained, why should it not be thine? And if it be thy will to keep in, what dost thou complaine of restraint?

Thou art restrained; Is it such a matter that thou art not suffered to come abroad? How ill hast thou spent thy time, if thou hast not laid up matter both of employment and contentment in thine own bosom? And what such goodly pleasure were it for thee to looke over the world, and to behold those objects which thine eye shall there meet withall; here men fighting, there women and children wailing; here plun-

*Señ. 2.
The sad ob-
jects of a
free behol-
der.*

plunders, there riots, here fields of bloud, there Townes and Cities flaming, here some scuffling for Patrimonies, there others wrangling for Religion; here some famishing for want, there others abusing their fullnesse; here schismes and heresies, there rapines and sacriledges : What comfortable spectacles these are to attract, or please our eyes ! thy closenesse frees thee from these sights ; the very thought whereof is enough to make a man miserable ; and instead of them presents thee only with the face of thy Keeper, which custome and necessity hath acquitted from thy first horror.

*Scet 3.
Comfort
from the
invisible
company
that cannot
be kept from
us.*

Thou art shut up close within foure walls, and all company is secluded from thee ; Content thy selfe my son God and his Angels cannot bee kept out ; thou hast better company in thy solitude, than thy liberty afforded

afforded thee: the jollity of thy freedom robb'd thee of the conversation of these spirituall companions, which only can render thee happy: they which before were strangers to thee, are now thy guests, yea, thy inmates, (if the fault be not thine) to dwell with thee in that forced retirednesse. What if the light be shut out from thee? This cannot hinder thee from seeing the invisible; *The darknesse hideth not from thee,* (saith the Psalmist) *but the night shineth as the day; the darknesse and the light are both alike to thee.* Yea, I doubt not to say, God hath never been so clearely seen as in the darkeſt dungeons; for the outward light of prosperity distracts our viſive beames, which are ſtrongly contracted in a deep obſcurity: He muſt deſcend low, and be compaſſed with darkneſſe, that would ſee the glorious lights of heaven by day:

Pſal. 139.
12.

day; They ever shine, but are not seen save in the night: May thine eyes be blessed with this invisible sight, thou shalt not envy those that glitter in Court, and that look daily upon the faces of Kings and Princes; yea, though they could see all that the Tempter represented to the view of our Saviour upon the highest Mountaine, all the Kingdoms of the world, and the glory of them.

*Señ. 4.
Comfort
from the
inward dis-
position of
the prisoner.*

Thou art forced to keep close; but with what disposition both of mind and body? If thou hadst an unquiet and burdened soule, it were not the open and free aire that could refresh thee; and if thou have a cleare and light heart, it is not a strict closeneſs that can dismay thee; thy thoughts can keep thee company and cheare up thy solitarineſſe: If thou hadst an unſound and painefull body; as, if thou wert laid up
of

of the gout, or some rupture, or luxation of some limbe, thou wouldst not complaine to keep in; thy pain would make thee insensible of the trouble of thy confinement: but if God have favoured thee with health of body, how easily maiest thou digest an harmeleis limitation of thy person? A wise man (as *Laurentius* the Presbyter observed well) doth much while he rests; his motions are not so beneficiall as his sitting still: So maiest thou bestow the houres of thy close retirednesse, that thou maiest have cause to bless God for so happy an opportunity. How memorable an instance hath our age yeelded us, of an eminent Person, to whose engagement we are beholden (besides many Philosophicall experiments) for that noble History of the World, which is now in our hands? The Court had his youthfull and freer times, the

Sir Walter
Rawleigh.

Tower his later age ; the Tower reformed the Court in him, and produced those worthy monuments of art and industry, which we should have in vaine expected from his freedom and jollity. It is observed, that shining wood, when it is kept within doores, loseth its light. It is otherwise with this and many other active wits, which had never shined so much, if not for their closeness.

*Sect. 5.
Comfort
from the
willing
choice of re-
tiredness in
some persons*

Thou art close shut up : I have seen Anachorites that have sued for this as a favour, which thou esteemest a punishment, and having obtained it, have placed merit in that wherein thou apprehendest misery ; Yea, our History tells us of one, who when the Church, vvhhereto his Cell vvas annexed, vvas on fire, vwould not come out, to live, but vwould die, and lie buried under the ashes of that roose vvhher

where his vow had fixed him. Suppose thou dost that out of the resolution of thine owne will, which thou dost out of anothers necessitating, and thou shalt sit down contented with thy Lot.

Thou art imprisoned ; Wise men are wont in all actions and events to enquire still into the causes : Wherefore dost thou suffer ? Is it for thy fault ? Make thou thy Goale Gods correction house for reforming of thy mis-deeds : Remember and imitate *Manasses*, the evill son of a good Father, who upon true humiliation, by his just imprisonment, found an happy expiation of his horrible Idolatries, Murthers, Witchcrafts, whose bonds brought him home to God and himselfe. Is it for Debt ? Think not to pay those who have intrusted thee with a lingring durance, if there be power in thine hand for a discharge ;

Sect. 6.
Comfort
from the
causes of
imprison-
ment.

there is fraud and injustice in this closenesse; Feare thou a worse prison if thou wilt needs wilfully live and dye in a just indebtment, when thou maiest be at once free, and honest: Stretch thine ability to the utmost, to satisfie others with thine owne impoverishing: But if the hand of God have humbled and disabled thee, labour what thou canst to make thy peace with thy Creditors: If they will needs bee cruell, look up with patience to the hand of that God who thinkes fit to afflict thee with their unreasonablenesse: and make the same good use of thy sufferings which thou wouldst do from the immediate hand of thy Creator. If it be for a good cause, rejoyce in this tribulation, and be holily proud and glad, with the blessed Apostles, that thou art counted worthy to suffer shame and bonds for the name of the Lord Jesus:

Jesus : for every just cause is his ; neither is he lesse a Martyr that suffers for his conscience in any of Gods Commandements than he who suffers for matter of Faith and Religion. Remember that cordiall word of thy Saviour, *Blessed are they that are persecuted for righteousness sake ; for theirs is the Kingdome of Heaven.* In such a prison thou shalt be sure to find good company : there thou shalt find *Joseph, Micaiah, Jeremiah, John Baptist, Peter, Paul and Silas,* and (what should I thinke of the poll ?) all the holy Martyrs and Confessors of *Jesus Christ* from the first plantation of the Gospell to this present day : repent thee if thou canst to be thus matched, and choose rather to violate a good conscience, and be free, than to keep it under a momentary restraint.

Sect. 7.

*The good-
nesse of reti-
redness; and
the partner-
ship of the
soules impri-
sonment.*

Thou art a Prisoner; make the best of thy condition, close aire is warmer than open; and how ordinarily do we heare Birds sing sweeter notes in their cages, than they could do in the wood? It shall be thine own fault if thou be not bettered by thy retirednesse. Thou art a Prisoner; so is thy soule in thy body; there, not restrained only, but fettered, yet complaines not of the straitnesse of these clay walls, or the weight of these bonds, but patiently waites for an happy Goale-delivery: so do thou, attend with all long-suffering the good houre of the pleasure of thy God; thy period is set, not without a regard to thy good, yea, to thy best; He in whose hand are all times, shall find and hath determined, a fit time to free both thy body from these outward prison-walls, and thy soule from this prison of thy body; and to re-
store

store both body and soule from
the bondage of corruption to
the glorious liberty of the sons
of God.

Rom. 8. 21.

*Comforts against Banish-
ment.*

THou art banished from
thy Countrey : Beware
lest in thy complaining thou
censure thy selfe ; A wise mans
Countrey is every where ;
what such relation hath the
place wherein thou were born,
to thy present being ? What
more than the time wherein
thou wert borne ? What reason
hast thou to be more addicted
to the Region wherein thou
fell'st, than to the day of the
week, or houre of the day in
which thou salutedst the light ?
What are times and places of
our birth, but unconcerning
circumstances ? Where-ever

Señ. I.
Comfort
from the
universality
of a wise
mans Coun-
trey.

Sen. Ep. 66

thou fareſt well, thou maiest either find or make thy countrey ; But thou ſaiest, there is a certaine secret property in our native soile, that draws our affection to it, and ties our hearts to it, not without a pleasing kind of delight, whereof no reason can be yeelded ; so as we affect the place, not because it is better than others, but because it is our owne ; *Ulyſſes* doth no lesse value the rockie soile of his hard and barren *Ithaca*, than *Agamemnon* doth the noble wals of his rich and pleasant *Mycena* : I grant this relation hath so powerfull an influence upon our hearts naturally, as is pretended ; yet such a one as is easily checked with a small unkindness : How many have we known, who upon an actuall affront (not of the greatest) have diverted their respects from their native Countrey, and out of a strong alienation
of

of mind have turned their love into hostility : We shall not need to seek far for Histories, our times and memories will furnish us too well : Doe we not see those, who have sucked the breasts of our common mother, upon a little dislike, to have spit in her face ? Can we not name our late home-bred compatriots, who upon the dis-relish of some displeasing Lawys, have flown off from their Countrey, and suborned Treasons, and incited Forraign Princes to our invasion ? So as thou seest this naturall affection is not so ardent in many, but that it may bee quenched with a mean discontentment. If therefore there were no other ground of thine affliction, thy sorrow is not so deep rooted, but that it may be easily pulled up.

It is not the aire or earth that thou standest upon ; it is the company, thou saiest, from

I 5 whi h

S. 8. 21
Comfort
from the
benefit of
self-conver-
sation

which it is a kind of death to part : I shall leave all acquaintance, and conversation, and be cast upon strange faces, and languages that I understand not ; my best entertainment will be solitude, my ordinary, into pitality ; What dost thou affright thy selfe, my son, with these buggs of needlesse terror ? He is not worthy of the name of a Philosopher, much lesse of a Christian Divine that hath not attained to be absolute in himselfe ; and which way soever he is cast, to stand upon his owne bottome ; and that, if there were no other men left in the world, could not tell how to enjoy himselfe : It is that within us, whereby we must live, and be happy : some additions of complacency may come from without : sociable natures, (such is mans) seeke and find pleasure in conversation, but if that be denied, sanctified spirits know how

how to converse comfortably with their God, and themselves.

How many holy ones of old have purposely withdrawn themselves from the company of men, that they might be blessed with an invisible society; that have exchanged Cities for desarts, houles for caves, the sight of men for beasts, that their spiritual eyes might be fixed upon those better objects, which the frequency of the world held from them? Necessity doth but put thee into that estate, which their piety affected. Oh! but to be driven to forsake Parents, kinsfolke, friends, how sad a case must it needs be? What is this other than a perfect distraction? What are we but pieces of our Parents? And what are friends but parts of us? What is all the world to us without these comforts? When thou hast said all, my
son,

8. & 3.

*Examples
of those holy
ones that
have abandoned
society.*

Gen. 3. 1.

son, what is befallne thee other, than it pleased God to enioyne the Father of the faithfull? *Get thee out of thy Countrey, and from thy kindred, and from thy Fathers house into a Land that I will shew thee;* Lo, the same God by the command of authority calls thee to this secession; If thou wilt shew thy selfe worthy to bee the son of such a Father, doe that in an humble obedience to God, which thou art urged to do by the compulsion of men; But what so grievous a thing is this? dost thou thinke to find God where thou goest? Dost thou make full account of his company both all along the way, and in the end of thy journey? Hath not hee said, (who cannot faile) *I will not leave thee nor forsake thee?* Certainly, he is not worthy to lay any claime to a God, that cannot find Parents, kindred, friends in him alone: Be-

Besides, he that of very stones could raise up children unto *Abraham*, how easily can he, of inhospitall men, raise up friends to the sons of *Abraham*? Only labour thou to inherit that faith wherein hee walked; that alone shall free-denizen thee in the best of forraign States. and shall entertaine thee in the wildest deserts.

Thou art cast upon a forraign Nation: Be of good cheare; we know that flowers removed grow greater; and some plants which were but unthriving, and unwholsome in their owne soile, have grown both safe and flourishing in other Climates. Had *Joseph* been ever so great, if he had not been transplanted into *Egypt*? Had *Daniel* and his three companions of the Captivity ever attained to that honour in their native Land? How many have we known, that have found

Seet. 4.
The advantage that hath been made of removing.

found that health in a change of aire, which they could not meet with at home? In *Africk* the south wind clears up; and the north is rainy. Looke thou up still to that hand which hath translated thee; await his good pleasure: Be thou no stranger to thy God, it matters not who are strangers unto thee.

*Se&. 5.
The right
that wee
have in any
Country,
and in Gods*

*1 Cor. 3.
21, 22, 23.*

Thou art a banished man: How canst thou be so, when thou treadest upon thy Fathers ground? *The earth is the Lords, and the fulnesse of it:* In his right, where ever thou art, thou maiest challenge a spirituall interest: *All things, saith the Apostle, are yours, and you are Christs, and Christ is Gods,* No man can challenge thee for a stranger, that is not thy Fathers child.

Thine exile separates thee from thy friends: This were no small affliction, if it might not be abundantly remedied.

That

That was a true word of *Laurentius*, That where two faithfull friends are met, God makes up a third: But it is no lesse true. That where one faithfull spirit is, there God makes up a second: One God can more than supply a thousand friends.

Thy banishment bereaves thee of the comfort of thy wonted companions: Would not a voluntary travell do as much? Dost thou not see thousands that do willingly for many yeares change their Country for forraign Regions; taking long farewells of their deare friends and comrades; some out of curiosity, some out of a thirst after knowledge, some out of covetous desire of gaine? What difference is there betwixt thee and them, but that their exile is voluntary, thy travell constrained? And who are then these whom thou art so sorry to forgo? Dost thou

Sec. 6.
*The practise
of voluntary
travell.*

thou not remember what *Crates* the Philosopher said to a young man that was beset with parasiticall friends; Young man, said he, I pity thy solitude: Perhaps thou maiest be more alone in such society, than in the wilderness: such conversation is better lost than continued; if thou canst but get to be well acquainted with thy selfe, thou shalt be sorry that thou wert no sooner solitary.

Se&. 7.

All are pilgrims.

1 Pet. 2: 11.

Heb. 11: 13.

2 Cor. 5: 6.

Heb. 11: 16.

Thou art out of thy Countrey: Who is not so? We are all *Pilgrims* together with thee: *Whiles we are at home in the body, we are absent from the Lord*: Miserable are we, if our true home be not above; that is the better Countrey which we seeke, even an heavenly, And thither thou maiest equally direct thy course in whatsoever Region. This center of earth is equidistant from the glorious circumference of heaven:

heaven: if we may once meet there, what need we make such difference in the way.

*Comforts against the losse of
the Senses; of Sight, and
Hearing.*

THou hast lost thine eyes :
A losse, which all the
world is uncapable to reparaire:
Thou art hereby condemned to
a perpetuall darkness ; For, *the
light of the body is the eye : and
if the light that is in thee be
darkness, how great is that dark-
ness ?* Couldst thou have fore-
seen this evill thou hadst anti-
cipated this loss, by weeping
out those eyes for griefe, which
thou must forego. There are
but two waies, by which any
outward comfort can have
access to thy soule ; The Eye,
and the Eare : one of them is
now fore-closed for ever. Yet
know, my son, thou hast two
other

Sc&.r.
comfort
from the
two inward
lights of
reason and
faith.
Mat. 6. 22,
23.

Pro. 20. 27.

1 Ioh. 1. 5, 7.

other inward eyes, that can abundantly supply the want of these of thy body; The eye of Reason, and the eye of Faith: the one, as a man; the other, as a Christian: Answerable whereunto, there is a double light apprehended by them; Rationall, and divine: Solomon tells thee of the one; *The spirit of man is the Candle of the Lord, searching all the inward parts of the belly:* The beloved Disciple tells thee of the other; *God is light; and we walke in the light, as he is in the light:* Now these two lights are no lesse above that outward and visible light, whereof thou art bereaved, then that light is above darkenesse: If therefore by the eye of Reason thou shalt attaine to the cleare sight of intelligible things; and by the eye of Faith, to the sight of things supernaturall and Divine; the improvement of these better eyes, shall make a large
amends

amends for the lack of thy bodily sight.

Thy sight is lost : Let me tell thee what *Antony* the Hermit (whom *Ruffinus* doubts not to stile blessed) said to learned (though blind) *Didymus* of *Alexandria* ; Let it not trouble thee, O *Didymus*, that thou art bereft of carnal eyes, for thou lackest only those eyes which Mice, and Flies, and Lizards have : but rejoyce that thou hast those eyes which the Angels have, whereby they see God, and by which thou art enlightned with a great measure of knowledge. Make this good of thy selfe, and thou shalt not be too much discomforted with the absence of thy bodily eyes.

Thine eyes are lost : The chiefe comfort of thy life is gone with them : *The light is sweet*, saith *Solomon* ; and a pleasant thing it is for the eyes to behold the sun. Hath not God

Se&. 2.
The supply
of better
eyes.
Ruffinus
Hist. 1. 2.
c 7.

Se&. 3.
The better
object of our
inward
sight.
Eccl. 11. 7.

God

God done this purposely, that he might set thee off from all earthly objects, that thou mightst so much the more intently fix thy self upon him, and seeke after those spirituall comforts, which are to be found in a better light : Behold, the Sun is the most glorious thing that the bodily eyes can possibly see : thy spirituall eyes may see him that made that goodly and glorious creature, and therefore must needs be infinitely more glorious than what he made. If thou canst now see him the more, how hast thou but gained by thy losse ?

Scd. 4.
The ill offices done by the eyes.
1 Sam. 11.1.

Thou art become blind : Certainly, it is a sore affliction. The men of *Jabesh-Gilead* offered to comply with the Tyrant of the *Ammonites*, so far as to serve him : but when he required the losse of their right eyes, as a condition of their peace, they will rather hazard

hazard their lives in an unequal war; as if servitude and death were a lesse mischief than one eyes losse; how much more of both? For though one eye be but *testis singularis*, yet the evidence of that is as true, as that of both; yea, in some cases more: for when we would take a perfect aime, we shut one eye, as rather an hindrance to an accurate information: yet for ordinary use, so do wee esteeme each of these lights, that there is no wise man but would rather lose a limbe than an eye: Although I could tell thee of a certaine man not lesse religious than witty, who when his friends bewailed the losse of one of his eyes, askt them, Whether they wept for the eye which he had lost, or the eye which remained? Weep rather, said hee, for the enemy which staies behind, than for the enemy that is gone. Loe, this man
lookt

Bromiard
v. Sensus.

Mat. 5. 29.

lookt upon his eyes, with eyes different from other mens; he saw them as enemies, which others see as officious servants, as good friends, as deare favourites: Indeed, they are any or all of these according as they are used: good servants, if they go faithfully on the errands wee send them, and returne us true intelligence: Good friends, if they advise and invite us to holy thoughts; enemies, if they suggest and allure us to evill: If thine eyes have been imployed in these evill offices to thy soule, God hath done that for thee, which he hath in a figurative sense enjoyned thee to do to thy selfe; *If thy right eye offend thee, pluck it out, and cast it from thee; for it is better for thee that one of thy members should perish, and not that thy whole body should be cast into hell.*

Thou

Thou hast lost thine eyes, and together with them much earthly contentment : But withall, thou art hereby freed of many temptations: those eyes were the in-lets of sin; yea, not only the meere passages by which it entred; but busie agents in the admission of it; the very Pandors of lust, for the debauching of the soule. How many thousands are there, who on their death-beds, upon the sad recalling of their guilty thoughts, have wished they had been borne blind? So as if now thou have lesse joy, thou shalt sin lesse; neither shall any vaine objects call away thy thoughts from the serious and sad meditation of spirituall things. Before, it was no otherwise with thee, than the Prophet *Jeremiah* reports it to have been with the Jews, that *death is come up by the windows*. So it was with our great Grand-mother

Sc&. 5.
*Fredome
 from temp-
 tations by
 the eyes, and
 from sor-
 rows.*

Ier. 9. 21.

Eve;

- Gen. 3. 6. Eve ; she saw the tree was pleasant to the eyes, and there-upon tooke of the fruit. So it hath been ever since with all the fruit of her wombe, both in the old, and latter world :
- Gen. 6. 2. The Sons of God saw the daughters of men that they were faire, and they tooke them wives of all which they chose : Inſomuch as not filthy luſts only, but even adulteries take up their lodgings in the eye : there the bleſſed Apoſtle finds them ;
- 2 Pet. 2. 14. Having eyes (ſaith he) full of adultery, and that cannot ceaſe from ſin. Whiles therefore, thine heart walked after thine eyes, as Job ſpeakes, it could do no other but carry thee downe to the chambers of death : thou art now delivered from that danger of ſo deadly a miſ-guidance.
- Iob 31. 7.
- Pro. 7. 27.

Hath not the loſſe of thine eyes, withall, freed thee of a world of ſorrows ? The old word is, What the eye views
not,

not, the heart rues not: Hadst thou but seene what others were forced to behold, those fearefull conflagrations, those piles of murdered carcases, those streames of Christian bloud, those savage violences, those mercilesse rapines, those sacrilegious outrages, thine heart could not chafe but bleed within thee: Now thou art affected with them only as looke off, as receiving them by the perfect intelligence of thine eare from the unfeeling relation of others.

Thine eyes are lost, what need thy heart to go with them? I have known a blinde man more cheeresull than I could be with both mine eyes: Old Isaac was dark-sighted when hee gave the blessing (contrary to his owne intentions) to his Sonne Jacob yet it seemes he lived forty yeares after, and could bee pleased then to have good cheare made

Sec. 6.

The cheeresu-nesse of some blind men.

K

him

Gen. 27. 25. him with wine and oyl; our
 life doth not lye in our eyes;
 Pro. 18. 14. The spirit of man is that which
 upholds his infirmities; La-
 bour to raise that to a chearfull
 disposition; even in thy bodily
 darknesse, there shall be light
 and joy to thy soule.

Seet. 7.

The supply
 which God
 gives in o-
 ther facul-
 ties.

Hath God taken away thine
 eyes? But hath he not given
 thee an abundant supply in
 other faculties? Are not thine
 inward senses the more quick?
 Thy memory stronger, thy
 phantasmie more active, thy un-
 derstanding more apprehen-
 sive? The wonders that wee
 have heard, and read of blind
 mens memories, were not ea-
 sie to beleeve, if it were not
 obvious to conceive, that the
 removall of all distractions
 gives them an opportunity
 both of a carefull reposi-
 tion of all desired objects, and of a
 sure fixednesse of them where
 they are laid: Hence have we
 seen it come to passe, that some
 blind

blind men have attained to those perfections which their eyes could never have seoffed them in : It is very memorable that our Ecclesiasticall Story reports of *Didymus* of *Alexandria*, who being blind from his infancy, through his prayers, and diligent endeavours reacht unto such an high pitch of knowledge in Logick, Geometry Arithmetick Astronomy, as was admired by the learned Masters of those Arts; and for his rare insight into Divinity, was by great *Athanasius* approved to be the Doctor of the Chaire in that famous Church. What need we doubt of this truth, when our own times have so clearely seconded it? Having yeilded divers worthy Divines. Gods Seers bereaved of bodily eyes; amongst the rest there was one in my time, very eminent in the University of *Cambridge*, (whom I had occasion to dis-

K 2 pute

Ruffin,
Ecclesiast.
1.2.c.7.

Mr Fisher
of Trinity
Colledge
in Cambr.

*Suidas ex
Aristophano.*

pute vvith for his degree) of
great skill both in Tongues and
Arts, and of singular acuteness
of judgement. It is somewhat
strange that *Suidas* reports of
Neocles, that being a blind
man he could steale more cunningly
than any that had use of
eyes ; Sure, I may say boldly of
our *Fisher*, that he vvvas more
dextrous in picking the locks
of difficult Authors, and fetch-
ing forth the treasures of their
hidden senses, than those that
had the sharpest eyes about
him ; insomuch as it vvvas no-
ted, those vvvere singular Profi-
cients vvvhich imployed them-
selves in reading to him ; If
they read Books to him, he
read Lectures the vvvhile to
them ; and still taught more
than hee learned. As for the
other outvvvard senses, they are
commonly more exquisite in
the blind ; We read of some
vvwho have been of so accurate
a touch, that by their very
feeling

feeling they could distinguish betwixt black and white; And for the eate, as our * Philoſophers obſerve, that ſounds are ſweeter to the blind, than to the ſighted; ſo alſo that they are more curiouſly judged of by them; the vertue of both thoſe ſenſes being now contracted into one. But the moſt perfect recompence of theſe bodily eyes, is in the exaltation of our ſpiritually ſo much more enlightened towards the beatificall viſion of God, as they apprehend more darkneſſe in all earthly objects; certainly, thou ſhalt not miſſe theſe materiall eyes, if thou maielt find thy ſoule thus happily enlightened.

Thine eyes are loſt; It is a bleſſing that once thou haſt them; haſt thou been borne blind, what a ſtranger haſt thou (in all likelihood) been to God and the world? Haſt thou not once ſeen the face of

* The Lord
Vern.

Fr. Bacon
in his Na-
turall Hi-
ſtory.

ſect. 8.
*The benefits
of the eyes
which once
we haue.*

this Heaven, and this Earth, and this Sea, what expressions could have made thee sufficiently apprehensive of the wonderfull works of thy Creator? What discourie could have made thee to understand what light is? What the Sun the fountaine of it, what the heavens, the glorious region of it, and what the Moon and Stars illuminated by it? How couldst thou have had thy thoughts raised so high, as to give glory to that great God, whose infinite power hath wrought all these marvellous things? No doubt, God hath his owne waies of mercy, even for those that are borne darke; not requiring what he hath not given; graciously supplying by his spirit in the vessell of his Election, what is wanting in the outer-man; so as even those that could never see the face of the world, shall see the face of the God that made it; But in
an

an ordinary course of proceeding, those which have been blind from their birth, must needs want those helps of knowing and glorifying God in his mighty works, which lie open to the seeing: These once filled thine eyes, and stay with thee still after thine eyes have forsaken thee; What shouldst thou do but walke on in the strength of those fixed thoughts and be alwaies adoring the Majesty of that God whom that light hath represented unto thee so glorious, and in an humble submission to his good pleasure strive against all the discomforts of thy sufferings. Our Story tels us of a valiant Souldier (answerable to the name he bore) *Polyxenus*, who after his eyes were struck out in the Battell, covering his face with his Target, fought still, laying about him as vehemently, as if he had seen whom to smite. So do thou, my son,

*Snidas v.
Hippias.*

with no lesse courage: let not the losse of thine eyes hinder thee from a chearfull resistance of those spirituall enemies, which labour to draw thee into an impatient murmuring against the hand of thy God: wait humbly upon that God who hath better eyes in store for thee, than those thou hast lost.

Sect. 9.

*The supply
of one sense
by another.*

Thou hast lost thy hearing: It is not easie to determine whether losse is the greater, of the Eye, or of the Eare: both are grievous. Now all the world is to thee as dumb, in e thou art deafe to it: How small a matter hath made thee a meere cypher amongst men. These two are the senses of instruction: there is no way for intelligence to be on eyed to the soule, whether in secular or in spirituall affaires. The eye is the window, the eare is the doore by which all knowledge enters: In matters of obser-
vation.

vation, by the eye; in matter of faith, by the Eare. Had it pleased God to shut up both these senses from thy birth thy estate had been utterly disconsolate: neither had there been any possible access for comfort to thy soule: and if he had so done to thee in thy riper age, there had been no way for thee but to live on thy former store: But now that he hath vouchsafed to leave thee one passage open, it behoves thee to supply the one sense by the other, and to let in those helps by the window, which are denied entrance at the doore. And since that infinite goodnesse hath been pleased to lend thee thine eare so long, as till thou hast laid the sure grounds of faith in thy heart; now thou maiest worke upon them, in this silent opportunity, with heavenly meditations, and raise them up to no lesse height, than thou mightst have done

Rom. 10. 17

by the help of the quickest
care.

It is well for thee, that in
the fulnesse of thy senses thou
wert carefull to improve thy
bosome as a Magazine of hea-
venly thoughts providing with
the wise Patriarch for the le-
ven yeares of dearth: other-
wise now that the passages are
thus blocked up, thou couldst
not but have been in danger of
affamishing. Thou hast now
abundant leisure to recall and
ruminate upon those holy
counsels, which thy better
times laid up in thy heart, and
to thy happy advantage findest
the difference betwixt a wise
providence, and a carelesse
neglect.

*Sect. 10.
The better
condition of
the inward
care.*

Thine outward hearing is
gone: But thou hast an inward
and better care, whereby thou
hearest the secret motions of
Gods Spirit which shall never
be lost: How many thousands
whom thou enviest, are in a
worse

worse condition? they have an outward and bodily care, whereby they heare the voice of men; but they want that spirituall care, which perceives the least whisperings of the holy Ghost: Eares they have, but not hearing eares; for fashion, more than use. Wise Solomon makes and observes the distinction: *The hearing eare, and the seeing eye, the Lord hath made even both of them: And a greater than Solomon can say of his formall auditors, Hearing they heare not: If thou have an eare for God, though deafe to men; how much happier art thou than those millions of men, that have an eare for men, and are deafe to God.*

Thou hast lost thy hearing; and therewith no small deale of sorrow: How would it grieve thy soule to heare those wofull ejaculations, those pittifull complaints, those hideous blas-

PRO. 20. 12.

Mat. 13. 13.

Sec. 11.
The grieve
that arises
from hearing
evil.

blasphemies; those mad paradoxes, those hellish heresies, wherewith thine eare would have been wounded, if it had not been barred against their entrance. It is thy just griefe that thou missest of the hearing of many good words: It is thy happinesse that thou art freed from the hearing of many evil. It is an even way betwixt the benefit of hearing good, and the torment of hearing evil.

Comforts Against a Barred
and Deafened eare.

Se^ct. 7.

*The blessing of fruitfulnessse season-
ed with sorrow.*

Gen. 15. 2.

Gen. 30. 1.

THou complaine'st now day
of thine ancke barrennesse:
so did a better man before
thee, even the Father of the
faithfull. *What wilt thou give
me, saying, I will be a father to
the fatherless, and a preser-
ver to the widow.* So
did the wife of faithfull Israell;
Give me children, she said.
And her barrennesse hath
been even

even in the holiest; to propa-
gate it selfe, and so impatient
of a deniall: As children and
the fruit of the wombe are an
heritage and gift that cometh
from the Lord. Happy is he
that hath his quiver full of such
shafts. It is the blessing that
David grudged to wicked
ones, They have children at
their desire. It was the curse
which God inflicted upon the
family of Abimelech King of
Gegar, that he closed up all the
wombes in his house for seven
years. And the judgement
threatened to Ephraim, is a mis-
carrying wombe, and dry breasts:
And Jeconiah's sad doome is,
while this man childlesse: As
on the contrary, it is a speciall
favour of God, that the barren
woman be made fruitful: And it is no-
ted by the Psalmist, as a won-
der of Gods mercy, That hee
maketh the barren woman to
keep house, and to bee joyfull
mother of children, it is pity
he

Psa. 127. 4.

Verf. 6.

Psa. 17. 14.

Gen. 30.
17, 18.

Hof. 9. 14.

Ier. 23. 30.

1 Sam. 2. 5.

Psa. 113. 9.

he was ever borne, that hold
 not Children a blessing: yet
 not simple and absolute, but
 according as it may prove:
 She hath a double favour from
 God, that is a joyfull mother
 of children: many a one
 breeds her sorrow, breeds her
 death. There is scarce any o-
 ther blessing from God sea-
 soned with so much acrimony
 both of misery and danger. Do
 but lay together the sick fits of
 breeding, the painfull throws
 of travel, the weary attendan-
 ces of nursing, the anxious
 cares of education, the fears
 and doubts of mis-guidance,
 the perpetuall solicitude for
 their provision, the heart-brea-
 king griefe for their miscarri-
 age, and tell mee whether thy
 bemoaned sterility have not
 more ease, lesse sorrow.

ScA. 2.
 The pains of
 child-bea-
 ring:

It is thy sorrow then that
 thou art not fruitfull: Consi-
 der that thou art herein freed
 from a greater sorrow: Infor-

row shalt thou bring forth children. Do but thinke upon the shrieks and torments that thou hast seen and heard in the painfull travels of thy Neighbours: One thou hast seene wearying the daies and nights in restless pangs, and calling for death in a despaire of delivery: Another after the unprofitable labours of Midwives, forced to have her bowels ransackt by the hand of another Sex. One hath her dead burthen torne from her by piece-meale; another is delivered of her life and birth together; One languisheth to death after the hand of an unskillfull Midwife; another is weary of her life through the sorenesse of her breasts: All these sorrows thou hast escaped by this one: in these regards, how many whom thou enviest, have thought thee happier than themselves?

Thou

Gen. 3. 16.

Sect. 3.

The misery
of ill dispo-
sed and un-
dutiful chil-
dren.

Gen. 25.
20, 21.

Gen. 25. 22.

Gen. 25. 25.

Thou art afflicted that thou
art not a mother: Many a one
is so, that wishes she had been
barren: If either the child
prove deformed and mis-sha-
pen; or, upon further growth,
unnaturall and wicked; what
a Corrosive is this to her that
bore him? *Rebecca* thought it
long to be (after her marriage)
twenty yeares childlesse; her
holy husband (at sixty yeares
age) prayes to God for issue
by her: his devotion (as the
Jewish Doctors say) carried
him to mount *Moriah* for this
purpose, that in the same place
where his life was miracu-
lously preserved from the knife
of his Father, it might by the
like miracle be renewed in his
posterity: God hears him; *Re-
becca* conceives: but when
she felt that early combat of
her struggling twins in her
wombe, she can say, *If it be so,
why am I thus?* And when
she saw a child come forth all
clad

clad in haire, and after saw his conditions no lesse rough than his hide, doe wee not thinke she wished that part of her burden unborne? Certainly, children are according to their prooffe, either blessings, or curses. Hast thou a child well disposed, well governed? *A wise Son maketh a glad Father.* Hast thou a child disorderly and debauched? *A foolish Son is the heavinessse of his mother; and the calamity of his Father.* Hast thou a Son that is unruly, stubborn, unnaturall? (as commonly the cions over-rule the stock: *He that wasteth his Father, and chaseth away his Mother, is a son that causeth shame, and bringeth reproach.* And if such a Son should live and die impenitent, what can be answerable to the discomfort of that Parent who shall think that a piece of Himself is in Hell.

Gen. 27. 41

Pro. 10. 1.
Pro. 15. 20.Pro. 10. 1.
Pro. 19. 13.

Pro. 19. 26.

Thou

Sect. 4.

The cares of
parents for
their chil-
dren.

Artemidor.
de Inf. m.
niis, l. i.
c. 16.

1 Tim. 5. 8.

Thou hast no children : As thou hast less joy, so thou hast lesse trouble : It is a world of worke and thoughts that belong to these living possessions. *Artemidorus* observes, that to dreame of children, imports cares to follow. Surely, as they are our greatest cares, so they bring many lesser cares with them : Before thou hadst but one mouth to feed now many. And upon whom doth this charge lye, but upon the Parent ? Not Nature only, but Religion cast it upon him : For if any provide not for his owne, especially for those of his owne house, he hath denied the Faith, and is worse than an Infidell. Dost thou not see that many suckers growing up from the root of the tree, draw away the sap from the stock ? and many rivulets let out from the maine Channell leave the streame shallow ? So it must be with thee, and thine : But
this

this expence is not more necessary than comfortable. I remember a great man comming to my house at *Waltham*, and seeing all my children standing in the order of their age, & stature, said, These are they that make rich men poore: But he straight received this answer; Nay, my Lord, these are they that make a poore man rich; for there is not one of these whom we would part with for all your wealth. Indeed, wherefore do we receive, but to distribute? and what are we but the Farmers of those wee leave behind us? And if we do freely lay out our substance before-hand for their good, so much of our rent is happily cleared. It is easie to observe, that none are so gripple and hard-fisted, as the childlesse: whereas those who for the maintenance of large Families, are inured to frequent disbursements; find such experience

perience of Divine providence in the faithfull managing of their affaires, as that they lay out with more chearfulnesse than they receive: Wherein their care must be abated, when God takes it off from them to himselfe; and if they be not wanting to themselves, their faith gives them ease, in casting their burden upon him who hath both more power, and more sight to it, since our children are more his than our owne: He that feedeth the ~~young~~ ravens, can hee faile the best of his Creatures? Worthy Mr Greenham tels us of a Gentlewoman, who comming into the Cottage of a poore neighbour, and seeing it furnished with store of children, could say, Here are the mowthes, but where is the meat? but not long after shee was paid in her owne coine, for the poor woman comming to her after the buriall of her last,

Psa. 147. 9.

last, and nowv only child, inverted the question upon her, here is the meat but vvhare are the mouths? Surely, the great House-keeper of the vworld, vvho'e charge vve are, vvill never leave any of his menialls vvithout the bread of sufficiencie; and vvho are so fit to be his Purveyors as the Parents for their owne brood? Nature hath taught the very Birds to picke out the best of the graines for their young? Nature sends that moisture out of the root vvhich gives life to the branches, and blossomes. Sometimes indeed it meets vvith a kind retaliation; some Storke-like disposition repaies the loving offices done by the Parents in a durifull retribution to their age or necessity: But howv often have vve seene the contrary? Here, an unsatisfiable importunity of dravv- ing from the Parent that maintenance vvhich is but necessary
for

for his owne subsistence: So we have seen a young Bat hanging on the teat of her damme for milke, even when she is dying: So we have seen some inlatriable Lambs for ing the udder of their dammes, when they have been as bigge as the Ewe that yeaned them: There an undutifull and unnatural neglect, whether in not owning the meannesse of those that begot them; or in not supporting the weaknesse of their decayed estate by due maintenance. Ingratitude is odious in any man, but in a child monstrous.

Sec. 5.

*The great
griefe in the
losse of chil-
dren.*

It is thy griefe that thou never hadst a child; Beleeve him that hath tried it, there is not so much comfort in the having of children, as there is sorrow in parting with them, especially, when they are come to their prooffe; when their parts, and disposition here raised our hopes of them, and dou-

doubled our affection towards them; And as (according to the French Proverb) he that hath not cannot lose; so contrarily, he that hath must lose; our meeting is not more certain than our parting; either we must leave them, and so their griefe for us must double ours; or they must leave us, and so our griefe for them must be no less than our love was of them. If then thou wilt be truly wise, let thy heart upon that only absolute good, which is not capable of losing: Divided affections must needs abate of their force; now since there are no objects of darknesse which might distract thy love, be sure to place it wholly upon that infinite goodnesse which shall entertaine it with mercy, and reward it with blessednesse. If *Elkanah* therefore could say to his barren Wife *Hannah*, Why weepest thou? and why is thy heart heavy? Am not I better to thee

1 Sam. 1. 8.

thee than ten sons? How much more comfortably might thou heare the Father of mercies say to thy soule, why is thy heart heavy? am not I better to thee than ten thousand sons?

*Comforts against want of
Sleep.*

S. & I.

*The misery
of the want
of rest; with
the best re-
medy.*

THou art afflicted with want of sleepe: A complaint incident to distempered bodies and thoughtfull minds: Oh how wearisome a thing it is to spend the long night in tossing up and down in a restless bed in the chase of sleepe, which the more eagerly it is followed, flies so much the farther from us! Couldst thou obtain of thy self to forbear the desire of it, perhaps it would come alone; now that thou iustest for it (like to some froward peece) it is coy and overly, and punishes thee with thy long-
ing:

ing: Loe, he that could command an hundred and seven and twenty Provinces, yet could not command rest; *On that night his sleep departed from him*; neither could bee either forced, or entreated to his bed. And the great *Babylonian* Monarch, though he laid some hand on sleep, yet hee could not hold it, for *his sleep brake from him*: And for great and wise *Solomon*, it would not so much as come within his view, *Neither night nor day seeth hee sleep with his eyes*: Surely, as there is no earthly thing more comfortable to nature than bodily rest, so there is nothing whose losse is more grievous and disheartning; If the senses bee not sometimes in meet vicissitudes, tyed up, how can they choose but run themselves out of breath, and weary and spend themselves to nothing? If the body be not refreshed with a

L mode-

Esth. 6.1.

Dan. 2.1.

Eccl. 3.16.

Jer 31.26.

moderate interchange of repose, how can it but languish in all the parts of it? And as commonly the soule followes the temper of the body, how can that but find a sensible discomposure and debilitation in all her faculties and operations? Do we not see the savagest Creatures tamed with want of rest? Do we not find this rack alone to have beene torture enough to set h from poore soules a confessionall discovery of thole acts they never did? Do we not find raveries, and frenzies the ordinary attendants of sleepleflesse? Herein therefore thy tongue hath just cause to complaine of thine eyes. For remedy, in stead of closing thy lids to wait for sleep; lift up thy stiffe eyes to him that *giveth his beloved rest*: whatever be the meanes, he it is that holdeth thine *eyes waking*: He that made thine eyes, keeps off sleep from thy body,

Psa. 127. 2.

Psal. 77. 4.

body, for the good of thy soul: let not thine eyes wake without thy heart. The Spouse of Christ can say, *I sleep, but my heart waketh*; how much more should she say Mine eyes wake; and my heart waketh also? When thou canst not see sleep with thine eyes, labour to see him that is invisible: one glimpse of that sight is more worth, than all the sleepe that thine eyes can be capable of: give thy selfe up into his hands, to be disposed of at his will: What is this sweet acquiescence, but the rest of the soule? Which if thou canst find in thy selfe, thou shalt quietly digest the want of thy bodily sleep.

Thou wantest sleep: Take heed thou do not aggravate thine affliction: It is only an evill of losse, no evill of sense: a meere lack of what thou wishest; not a paine of what thou feelest. Alas, how many

Cant. 5.4.

S. 8. 2.

*The savour
of freedome
from paine.*

besides want of rest, are tortured with intolerable torments in all the parts of their body ; who would thinke themselves happy, if they might be put into thy condition : might they but have ease, how gladly would they forbear rest ? Be not therefore so much troubled that it is no better with thee, but rather be thankfull that it is no worse.

Seet. 3.
*The favour
 of health
 without
 sleep.*

Soul.
*Histoires
 Memora-
 bles. c.
 Veilles.*

Thou lackest sleep ; A thing that we desire not so much for its owne sake, as in a way to health. What if God be pleased so to dispose of thee, as to give thee health without it ? So he hath done to some. It is a small matter that *Goulart* reports out of *Gasser Wolfius*, of a woman in *Padua* that continued fifteen dayes and nights without sleep. That is very memorable which *Seneca* tels us of great *Mecenas*, that in three yeares hee slept not (*ne hora momento*) so much as the space
of

of an hour : which however *L'psius* thinks good to mitigate with a favourable construction, as conceiving an impossibility of an absolute sleeplessness; yet if we shall compare it with other instances of the same kind, we shall find no reason to scruple the utmost rigour of that relation : That a frantick man (of whom *Fernelius* writes) should continue a year and two months without any sleep at all, is no wonder, in comparison of that which learned *Heurnius* tells us, upon good assurance given him, when he was a Student in *Padua*, that *Nizolius* the famous *Ciceronian*, lived ten whole yeares without sleep. And even in our time and climate, I have been informed by credible testimonie, that Monsieur *L'Angles*, a French Physician at *London*, lived no fewer yeares altogether sleeplesse. But that exceeds all example,

L 3 which

Patholog.
l. 5. c. 2.

Lib. De
morbis ca-
pitis, c. 16.

Goulart,
ibidem.

Mat. 4. 8.
Deut. 4. 3.

Sc& 4.
Sleep but a
symptome of
mortality.

which Monsieur Goulart reports out of an Author of good reputation, of a certaine Gentlewoman, who for thirty five yeares remained without any sleep, and found no inconvenience or distemper thereby, as was witnessed by her husband and servants. Loe, the hand of God is not shortened: He who in our time miraculously protracted the life of the Maid of *Meures* so many yeares without meat; hath sustained the lives of these fore-named persons thus long, without sleep, that it might appeare, *Man lives not by meat, or sleep only, but by every word that proceedeth out of the mouth of God.* If he should please to bleis thee with a sleepelesse health, the favour is far greater, than if he allowed thee to snort out thy time in a dull unprofitable rest.

Thou wantest sleep: Behold he that keepeth Israel doth neither slumber nor sleep: and those

those blessed spirits that do continually see the face of God, never sleep. Sleep is but a symptom of frail mortality; whereof the lesse we do or can partake, we come so much the nearer to those spirituall natures whose perfection makes them incapable of sleep. Hereupon it was that those retired Christians in the Primitive times, which affected to come nearest to an Angelicall life, wilfully repelled sleep, neither would ever admit it, till it necessarily forced it selfe upon them. Loe then, thou suffereſt no more out of the dislemper of humours, or unnaturall obstructions, than better men have willingly drawn upon themselves out of holy resolutions. It is but our construction that makes those things tedious to us, which have been well taken by others.

Thou wantest sleep; Have patience, my son, for a while;

L 4

thou

Sozomen.
46.6.39.

Señ. 5.
Voice of
sleep whi-
ther we are
going.

1 Thes. 4.
16.

thou art going where there
shal bee no need, no use of
 sleepe : and in the mean time,
thy better part would not, can-
not rest : Though the gates be
shut, that it cannot shew it self
abroad, it is ever and ever will
be active. As for this earthly
peece, it shall ere long sleep its
fill, where no noise can wake
it, till the *voice of the Archan-
gell, and the trumpet of God shall
call it up in the morning of the
Resurrection.*

*Comforts against the incon-
veniences of old age.*

SECT. I.
*The illimi-
tation of
age; and the
miseries
that attend
it.*

OLd age is that which we
all desire to aspire unto;
and when wee have attained,
are as ready to complain of as
our greatest misery : verifying
in part that old observation,
That Wedlock and Age are
things which wee desire, and
repent of. Is this our ingrati-
tude,

rude, or inconstancy, that wee
are weary of what we wished?
Perhaps this accusation may
not be universall: There is
much difference in constituti-
ons, and much latitude in old
age: Infancy and youth have
their limits, age admits of no
certaine determination: at se-
venty yeares *David* was old,
and stricken in yeares; and
they covered him with cloaths;
but he gat no heat: Whereas
Caleb can professe, *Now loe, I*
am fourscore and five yeares old:
as yet, I am as strong this
day, as I was in the day that
Moses sent me to spie out the
Land: as my strength was then,
even so is my strength now, for
war, both to go on, and come
in, And beyond him, Moses
was an hundred and twenty
yeares old, when his eye was
not dimme, nor his naturall
strength abated. *Methuselah*
was but old, when he was
nine hundred sixty five. But as

1 Kin. i. i.

Josh. 14.

10, 11.

Deut. 34. 7.

Gen. 5. 27.

Psa. 90. 10.

Sen. Ep. 53

for the generality of mankind, the same *Moses*, who lived to see an hundred and twenty yeares, hath set mans ordinary period at halfe his own terme: *The daies of our yeares are three-score yeares and ten: and if by reason of strength they bee fourscore yeares, yet is their strength labour and sorrow: Loe, fourscore yeares alone, are load enough for the strength (much more for the weaknesse) of age: but when labour and sorrow are added to the weight, how can we but double under the burden? He was both old and wise that said out of experience, that our last daies are the dregs of our life: the clearer part is gone, and all drawne out. the lees sink down to the bottome. Who can expresse the miserable inconveniences that attend old age! wherein our cares must needs be multiplied according to the manifold occasions of our affaires:*

For

For the world is a Net, where-
in the more wee fir, the more
we are intangled. And for our
bodily grievances, what vari-
eties do wee here meet with-
all? What aches of the Bones,
what beking of the Joynts,
what convulsions of Sinewes,
what torments of the Bowels,
Stone, Collicke, Stringury?
what distillations of Rhume,
what hollow Coughs, what
weaknesses of retention, ex-
pulsion digestion, what decay
of senses? As as age is no o-
ther than the common sewer
into which all diseases of our
life are wont to empty them-
selves: Well therefore might

*Sarah say, After I am waxed
old shall I have pleasure? And
good Barzillai justly ex uses
himselfe for not accepting the
gracious invitation of David:
I am this day fourscore years old,
and can I discern between good
and evil? Can thy servant taste
what I eate, or what I drinke?*

Can

Gen. 18. 12.

2 Sam. 19.
35.

Eccl. 12: 1,
2, 3.

Can I heere any more the voice of singing men, and singing women? Wherefore then should thy servant be yet a burden unto my Lord the King? Lo, these are they which the Preacher calls the evill daies, and the yeares wherein a man shall say, I have no pleasure: wherein the Sun, or the Light, or the Moone, or the Stars are darkened, and the clouds retorne after the raine: when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few, and those that lock out of the windows be darkened. Shortly, what is our old age but the Winter of our life? How can we then expect any other than gloomy weather, chilling frosts, storms, and tempests?

Sc. 2.
Old age a
blissing.

But whiles we do thus querulously aggravate the incommodities of age, we must beware lest wee derogate from the

the bounty of our Maker,
 and disparage those blessings
 which he accounts precious;
 amongst which, Old age is
 none of the meanest: Had he
 not put that value upon it,
 would hee have honoured it
 with his own stile, calling him-
 selfe, *The Ancient of daies*?
 Would he else have set out this
 mercy as a reward of obedi-
 ence to himselfe, (*I will fulfill
 the number of thy daies*) and
 of obedience to our Parents,
To live long in the Land?
 Would he have promised it as
 a marvelous favour to restored
Jerusalem (now become a
 City of Truth,) That *there
 shall yet old men, and old wo-
 men dwell in the streets of Jeru-
 salem, and every man with his
 staffe in his hand for very age*?
 Would he else have denoun-
 ced it as a judgement to over-
 indulgent *Eli*, *There shall not
 be an old man in thine house for
 ever*? Farre be it from us to
 def-

Deu. 7. 9,
 13. 22.

Exo. 23. 26.

Exo. 20. 12.

Zech. 8. 4.

1 Sam. 2. 32.

Lev. 19. 32.

Isa. 9. 15.

Pro. 16 31.

Pro. 20. 29.

Lam. 4. 15.

despise that which God doth
honour and to turn his blessing
into a curse. Yea, the same
God, who knows best the
price of his own favours, as he
makes no small estimation of
Age himselfe, so hee hath
thought fit to call for an high
respect to be given to it by
himselfe, out of an holy awe
to himselfe: *Thou shalt rise up
before the hoary head, and ho-
nour the face of the old man,
and feare thy God. I am the
Lord.* Hence it is that he hath
pleased to put together the
Ancient and the Honourable;
and hath told us, that an *hoary
head is a Crown of glory, if it be
found in a way of righteousness:*
And lastly makes it an argu-
ment of the deplored estate of
Jerusalem, that they favoured
not the Elders. As therefore,
wee too sen b'y feele what to
complaine of. so we well know
what priviledges we may chal-
lenge as due to our age; even
in h

such as nature it selfe hath taught those heathens which have been in the next degree to savage: If pride and skill have made the *Athenians* unci. ill yet a young *Lacedemonian* will rise up and yeeld his place in the Theatre to neglected age.

It is not a little injurious so to fasten our eyes upon the discommodities of any condition, as not to take in the advantages that belong to it; which carefully laid together, may perhaps sway the balance to an equall poise: Let it be true that old age is oppressed with many bodily griefes; but what if it yield other immunities which may keep the scales even? whereof it is not the least, that it gives us firme resolution, and bold security against dangers, and death it selfe; For the old man knows how little of his clew is left in the winding, and therefore, when

See. 3.
The advantages of old age.
1. Fearelesse.

when just occasion is offered, sticks not so much upon so inconsiderable a remainder. Old age and orbity, as *Cesellius* professed, were those two things that emboldened him. And when *Castritius* refused to deliver the hostages of *Placentia* to *Carbo* the Consul, and was threatned with many swords, he answered those menaces with his many yeares. And that we may not disdain homebred instances, and may see that brave spirits may lodge in cottages; In my time, a plaine Villager in the *Rude Peake*, when theeves taking advantage of the absence of his family, breaking into his solitary dwelling, and finding him sitting alone by his fire side, fell violently upon him; and one of them setting his dagger to his heart, swore that he would presently kill him, if he did not instantly deliver to them that money which they knew he

he had lately received; the old man looks boldly in the face of that stout Villaine, and with an undaunted courage returns him this answer in his Pea-kish Dialect Nay even put fro the, son, I have lived long enough, but I tell thee, unlesse thou mend thy manners, thou wilt never live to see halfe my daies; put fro thee if thou wilt. What young man would have been so easily induced to part with his life, and have been so ready to give entertainment to an unexpected death? Surely, the hope and love of life commonly softens the spirits of vigorous youth, and disswades it from those enterprises which are attended with manifest perill; whereas extreame age teacheth us to contemne dangers.

Yet a greater priviledge of age is a freedome from those impetuous passions wherewith youth is commonly over-
swayed;

Sect. 4.

*The second
advantage
of old age,
Freedome
from passi-
ons.*

swayed; for altogether with our naturall heat is also abated the heat of our inordinate lusts, so as now our weaker appetite may easily be subdued to reason: The temperate old man in the Story, when one shewed him a beautifull face, could answer, I have long since left to be eye-sick: And that other could say of pleasure, I have gladly withdrawn my selfe from the service of that imperious Mistress. What an unreasonable vassalage our youthfull lusts subject us unto, we need no other instance than in the strongest and wisest man; How was the strongest man *Sampson* effeminated by his impotent passion, and weakened in his intellectuals so far, as wilfully to betray his owne life to a merenary Harlot and to endure to heare her say, *Tell me wherewith thou mayest be bound to do thee hurt*: How easily might he have answered thee,

Judg. 16.5.

O *Delila*. Even with these cords of brutish sensuality, wherewith thou hast already bound me to the losse of my liberty, mine eyes, my life. How was the wisest man, *Solomon*, besotted with his strange Wives, so as to be drawne away to the worship of strange Gods! And how may the firre trees howle, when the Cedars fall! who can hope to be free from being transported with irregular affections, when we see such great precedents of frailty before our eyes? From the danger of these miserable miscarriages our age happily secures us, putting us into that quiet harbour whence we may see young men perillously tossed with those tempests of unruly passions, from which our cooler age hath freed us.

Adde hereunto the benefit of experimentall knowledge, wherewith age is wont to enrich us, every dram whereof is worth

S A 5.

The third
advantage
of age; ex-
perimentall
knowledge.

worth many pounds of the best
youthly contentments; in
comparison whereof, the spe-
culative knowledge is weake
and imperfect; this may come
good cheape, perhaps costs us
nothing; that, commonly we
pay deare for, and therefore is
justly esteemed the more pre-
cious: If experience be the Mi-
stris of fooles, I am sure it is the
mother of wisdom; neither
can it be (except we be too
much wanting to our selves)
but the long observation of such
variety of actions and events
as meet with us in the whole
course of our life, must needs
leave with us such sure rules
of judgement as may be unfai-
ling directions for our selves,
and others: In vain shall this
be expected from our younger
yeares, which the wise Philo-
sopher excludes from being
meet Auditors, much lesse
Judges of true morality: In
regard whereof, well might
the

the old man say, Ye young men
thinke us old men fooles, but
we old men know you young
men to be fooles : Certainly,
what value soever ignorance
may put upon it, this fruit of
age is such, as that the earth
hath nothing equally pretious.
It was a profane word, and fit
for the mouth of an Heathen
Poet, That Prudence is above
Destiny: But surely, a Christian
may modestly and justly say,
That next to Divine Provi-
dence Humane Prudence may
challenge the supreme place in
the administration of these
earthly affaires ; and that age
may claime the greatest inte-
rest in that Prudence : Young
Elihu could say, *Multitude of
yeares should teach wisdom :*
And the wise man, *Oh how
comely a thing is judgement for
gray haire, and for ancient
men to know counsell ! Oh how
comely is the wisdom of old
men, and understanding and
counsel*

Job 32 7.

*Eccles. 25.
45.*

counsell to men of honour ! In regard whereof, the Grecians had wont to say, that young men are for Action, old men for Advice : And among the Romans wee know that Senators take their name from age. That therefore which is the weakenesse of old mens eyes, that (their visuall spirits not uniting till some distance) they better discern things further off, is the praise and strength of their mental eyes ; they see either judgements or advantages afar off, and accordingly frame their determinations. It is observed that old Lutes sound better than new : and it was *Rehoboam's* folly and undoing that he would rather follow the counsell of his green heads that stood before him, than of those grave Senators that had stood before his wiser father. Not that meere age is of it selfe thus rich in wisdom and knowledge ; but Age well cultu-

1 Kirg 12.
6,7,8,9,
10,&c.

cultured, well improved: There are old men that doe but live, or rather have a being upon earth, (so have stocks and stones as well as they) who can give no prooffe of their many yeares, but their gray haire, and infirmities. There are those who like to *Hermogenes*, are old men, whiles they are boyes; and children, when they are old men: These, the elder they grow, are so much more stupid. Time is an ill measure of age, which should rather be meted by proficiency, by ripenessse of judgement, by the monuments of our commendable and usefull labours. If we have thus bestowed our selves, our Autumne will shew what our Spring was; and the colour of our haire will yeeld us more cause to fear our pride than our dejection.

We accuse our Age of many weakneses and indispositions: But these imputations must not

SECT. 6.

Age in some is vigorous and well affected.

not be universall: Many of these are the faults of the person, not of the age. He said well, as all wine doth not turn sowre with age, no more doth every Nature. Old Oile is noted to be clearer, and hotter in Medicinal use than new. There are those who are pettish and crabbed in youth; there are contrarily those who are milde, gentle, sociable in their decayed yeares: There are those who are crazie in their prime; and there are those who in their wane are vigorous: There are those who ere the fulnesse of their age have lost their memory: as *Hermogenes*, *Cornivus*, *Antonius Caracella*, *Georgius Trapezurtius*, and *Nizolius*. There are those, whose intellectuals have so happily held out, that they have been best at the last: *Plato* in his last yeare (which was fourscore and one) died, as it were, with his Pen in his hand:

Isocra-

Isocrates wrote his best piece at ninety foure yeares; And it is said of *Demosthenes*, that when death summoned him at an hundred yeares, and somewhat more, he bemoaned himselfe, that he must now dye, when hee began to get some knowledge. And as for spirituall graces and improvements; *Such as be planted in the house of the Lord, shall flourish in the Courts of our God: They also shall bring forth more fruit in their age; and shall be fat and well liking.*

Pl. 91. 12. 13

But the chiefe benefit of our Age is, our neare approach to our journeys end: for the end of all motion is rest; which when wee have once attained, there remaines nothing but fruition; Now our Age brings us (after a weary race) within some breathings of our goale: for if young men may dye, o'd men must. A condition which a meere carnall heart be-

M wailes

Se. 7.
The fourth
advantage
of Age, Neer
approach to
our end.

1 Cor. 5: 6.

wails, and abhors, complaining of Nature as niggardly in her dispensations of the shortest time to her noblest Creature ; and envying the Oaks, which many generations of men must leave standing and growing. No marvell ; for the worldling thinks himselfe here at home, and looks upon death as a banishment : he hath placed his heaven here below, and can see nothing in his remove, but either annihilation, or torment. But for us Christians, who *know, that whiles we are present in the body, we are absent from the Lord ;* and do justly account our selves forraigners, our life a Pilgrimage, heaven our home ; how can wee but rejoyce, that after a tedious and painefull travell, wee doe now draw neare to the threshold of our Fathers house ; wherein wee know there are many mansions, and all glorious. I could blush to heare an heathen

he then say, If God would offer me the choise of renewing my Age, and returning to my first Childhood, I should heartily refuse it; for I should be loth, after I have passed so much of my race, to be called back from the goal to the bars of my first setting out; and to heare a Christian whining and puling at the thought of his dissolution. Where is our faith of an heaven if having been so long sea-beaten, we be loth to thinke of putting into the safe and blessed harbour of immortality?

Cicero de Senect.

Comforts against the feares and paines of death.

THou fearest death: Thou wert not a man if thou didst not so: The holiest, the wisest, the strongest that ever were, have done no lesse. Hee is the King of feare, and therefore may and must command

Señ. i.
The feare of death natural.

Psa. 116. 3.

Psa. 88. 3,
4, 5.

Isa. 38. 14.

Psa. 124. 5, 6.

it. Thou maiest heare the man after Gods own heart say, *The sorrows of death compassed me: And againe, My soule is full of troubles, my life draweth nigh to the grave: I am counted with them that goe downe to the pit, as a man that hath no strength; free among the dead.* Thou maiest heare good and great *Hezekiah*, upon the message of his death, *chattering like a Crane or a Swallow, and mourning as a Dove.* Thou feared as a man; I cannot blame thee: But thou must overcome thy feare, as a Christian: which thou shalt do, if from the terrible aspect of the messenger, thou shalt cast thine eyes upon the gracious and amiable face of the God that sends him: *Holy David* shews the way; *The snares of death prevented me: In my distresse I called upon the Lord, and cried unto my God; he heard my voice out of his Temple, and my cry came* — be-

before him, even into his eares:

Loe, hee that is *our God*, is the God of *salvation*; and unto God the Lord belong the *issues of death*; Make him thy friend, and death shall bee no other than *advantage*. It is true, as the Wise man saith, that God made not *death*; but that *through envy of the Devill Death came into the World*: But it is as true, that though God made him not, yet he is pleased to employ him as his messenger to summon some soules to judgement, to invite others to glory: and for these later, *Precious in the sight of the Lord is the death of his Saints*: and what reason hast thou to abominate that which God accounts precious?

Thou art afraid of death: Acquaint thy selfe with him more, and thou shalt feare him lesse: Even Beares and Lions, which at the first sight affrighted us, upon frequent viewing

Psa. 68. 20.

Phil. 1. 21.

Wis. 1. 13.
2. 24.

Psa. 116. 15.

Seet. 2.
Remedy of
feare, Ac-
quaintance
with death.

Eccl. 11. ult

1 Cor. 15. 31

Phil. 1. 23.

Sect. 3.

The mis-
apprehension of
death inju-
rious.

lose their terrour: Inure thine eyes to the sight of death, and that face shall begin not to displease thee. Thou must shortly dwell with him for a long time, (for the daies of darknesse are many) do thou in the mean time entertaine him; let him be sure to bee thy daily guest: Thus the blessed Apostle; *I protest by our rejoycing which I have in Christ Jesus, I dye daily.* Bid him to thy board, lodge him in thy bed, talke with him in thy cloiet, walk with him in thy garden, as *Joseph of Arimathea* did; and by no means suffer him to bee a stranger to thy thoughts: This familiarity shall bring thee to a delight in the company of him whom thou didst at first abhor; so as thou shalt with the chosen vessel say, *I have a desire to depart, and to bee with Christ, which is best of all.*

Thou art grievously afraid of death: Is it not upon a mising?

stake? Our feares are apt to imagine and to aggravate evils: Even Christ himselfe, walking upon the waters, was by the Disciples trembled at, as some dreadfull apparition. Perhaps, my son, thou lookest at death as some utter abolition or extinction of thy being; and Nature must needs shrink back at the thought of not being at all: This is a soule and dangerous misprision: It is but a departing, which thou callest a death. See how God himselfe files it to the Father of the faithfull; *Thou shalt go to thy fathers in peace, thou shalt bee buried in a good old age: And of his holy Grand-child Israel, the Spirit of God saies, When Jacob had made an end of commanding his sons, hee gathered up his feet into the bed, and yeelded up the Ghost, and was gathered unto his people. Lo, dying is no other, than going to our Fathers, and gathering to*

Gen. 15 15.

Gen. 49 33.

Deut. 32.
49.

our people, with whom we do and shall live in that other and better world, and with whom wee shall re-appeare glorious. Let but thy faith represent death to thee in this shape, and he shall not appeare so formidable. Doe but marke in what familiar termes it pleased God to conferre with his servant *Moses* concerning his death; *Get thee up into this mountaine Abarim, unto Mount Nebo, which is in the Land of Moab, and behold the Land of Canaan which I give unto the children of Israel for a possession; And dye in the Mount whither thou goest up, and be gathered to thy people, as Aaron thy brother died in Mount Hor, and was gathered to his people?* Loe, it is no more, than *Goe up and dye*: Should it have been but to goe a daies journey in the wilderness to sacrifice, it could have been no otherwise expressed; or as if it were all one to go up to.

to *Sinai*, to meet with God, and to go up to *Nebo* and dye; Neither is it otherwise with us; only the difference is, that *Moses* must first see the Land of Promise, and then dye; whereas we must first dye; and then see the promised Land.

Thou art troubled with the feare of death: What reason hast thou to bee afflicted with that which is the common condition of mankind? Remember my son, the words of *Joshuah*, the victorious Leader of Gods people; *Behold, this day* (saith he) *I am going the way of all the e. r. h.* If all the earth go this way, couldst thou be so fond as to thinke there should bee a by-path left for thee, wherein thou maiest tread alone? Were it so that Monarchs and Princes, that Patriarchs, Prophets, Apostles were allowed any easier passage out of the world, thou mightest perhaps find some pretence

See. 4.
Comfort:
from the
common
condition
of men.

Joſh. 23. 14.

Sen. Ep. 91.

Psa. 89. 49.

Psa. 90. 3,

5. 7.

Job 14. 14.

Ecclus. 41.

3.

of reason to repine at a painefull dissolution, but now since all go one way, and (as the wise Philosopher saies) those which are unequall in their birth, are in their deaths equal, there can bee no ground for a discontented murmure: Grudge if thou wilt, that thou art a man, grudge not that being a man thou must dye: It is true, that those whom the last day shall find alive, shall not die, but they shall be changed; but this change of theirs shall be no other than an analogicall death, wherein there shall be a speedy consumption of all our corrupt and drossie parts; so as the paine must bee so much the more intense, by how much it is more short than in the ordinary course of death: Briefly, that change is a Death, and our Death is a change, as *Job* styles it; the difference is not in the paine, but in the speed of the transaction: Feare not then the
 sen-

sentence of death ; remember them that have been before thee, and that come after, for this is the sentence of the Lord over all flesh.

Thou fearest death : So doe not infants, children, distracted persons, as the Philosopher observes : Why should use of reason render us more cowardly, than defect of reason doth them? Thou fearest that which some others wish ; O death, how acceptable is thy sentence to the needy, and to him whose strength faileth, that is now in the last Age, is vexed with all things, and to him that despaireth, and hath lost patience : *Wherefore is light given (saith Job) to him that is in misery, and life unto the bitter in soule? which long for death, but it commeth not, and dig for it more than for hid treasures ; which rejoyce exceedingly, and are glad when they can find the grave.*

Sc. 5.

Death not feared by some.

Sen. Ep. 36

Ecclus. 41.
2,

Job 3. 21.

22, 23.

How

How many are there that invite the violence of death, and if he refuse it, do, as *Ignatius* threatned he would do to the Lions, force his assault? Death is the same to all: the difference is in the disposition of the entertainers; Couldst thou look upon death with their eyes, he should be as welcome to thee, as hee is unto them: At the least, why shouldst thou not labour to have thy heart so wrought upon, that this face of death, which seems lovely, and desirable to some, may not appeare over-terrible to thee?

S. A. 6.

Our death
day better
then our
birth day.

Thou art afraid to dye; Couldst thou then have been capable of the use of reason, thou wouldst have been more afraid of comming into the world, than thou art now of going out; for why should we be more afraid of the better, than of the worse? *Better is the day of death, than the day of*

of ones birth, saith the Preacher, Eccles. 7. 2. Better every way; Our birth begins our miseries, our death ends them: Our birth enters the best of men into a wretched world, our death enters the good into a world of glory: Certainly, were it not for our infidelity, as wee came crying into the world, so wee should go singing out of it: And if some have solemnized their birth-day with feasting and triumph, the Church of Old hath bestowed that name and cost upon the deaths-day of her Martyrs and Saints.

Thou abhorrest death, and fleest from it as from a Serpent: But dost thou know that his sting is gone? What harme can there be in a Stinglesse Snake? Hast thou not seen or heard of some delicate Dames that have carried them (thus corrected) in their bosom for coolnesse, and for the pleasure

See 7.
The Sting of
death pulled
out.

1 Cor. 15. 35.

sure of their smoothnesse? *Th^e sting of death is sin*; Hee may hisle, and winde about us, but he cannot hurt us when that sting is pulled out: Looke up, O thou beleiving soule, to thy blessed Saviour, who hath pluckt out this sting of death, and happily triumph over it, both for himsele and thee; *O death where is thy sting? O grave where is thy victory?*

S: & S.

*Death is but
aparting to
meet againe.*

Thy soule and body (old companions) are loath to part: Why man, it is but the forbearing their wonted society for awhile; they doe but take leave of each other till they meet againe in the day of Resurrection, and in the meane time they are both safe, and the better part happy: It is commendable in the Jews (otherwile the worst of men) that they call their grave (*Beib Chajim*) the house of the living; and when they returne from the buriall of their neighbours,

bours, they pluck up the grasse,
and cast it into the aire, with
those words of the Psalmist,
*They shall flourish and put forth
as the grasse upon the earth:*
Did wee not beleeve a Resur-
rection of the one part, and a
re-uniting of the other, we had
reason to bee utterly daunted
with the thought of a dissolu-
tion: now wee have no cause
to be dismayed with a little in-
termission. Is it an Heathen
man, or a Christian (such I
wish he had beene) whom I
heare say, The death which we
so feare, and flee from, doth
but respite life for awhile,
doth not take it away, the day
will come which shall restore
us to the light againe. Settle thy
soule, my son, in this assurance,
and thou canst not be discom-
forted with a necessary par-
ting.

Thou art afraid of death:
When thou art weary of thy
dayes labour, art thou afraid of
rest?

Ps. 72. 16.

Sen. Ep. 36.

Seft. 9.
Death is but
asleep.

Mat 9. 24.

Luk. 8. 52.

Job 7. 21.

2 Sam. 7. 12.

1 Cor. 11. 30.

rest? Heare what thy Saviour;
 who is the Lord of Life, e-
 steems of death, *John 11. 11.*
Our friend Lazarus sleepeth.
 And of *Jairus* his Daughter;
The maid is not dead; but slee-
peth: Neither useth the Spirit
 of God any other Language,
 concerning his servants under
 the Old Testament: *Now shall*
I sleep in the dust, saith holy
Job: And of *David,* *When thy*
dries he fulfilled, and *thou shalt*
sleep with thy Fathers. Nor yet
 under the New: *For this cause*
many are weake and sickly a-
mong you; and many sleepe, saith
 the Apostle. Loe, the Philoso-
 phers of old were wont to call
 sleep the brother of death; but
 God saies, death is no other
 than sleep it selfe; A sleep both
 iure and sweet: When thou li-
 est downe at night to thy re-
 pose, thou canst not be so cer-
 taine to awake againe in the
 morning, as when thou layest
 thy selfe downe in death, thou

assurance to awake in the morning of the Resurrection. Out of this bodily sleep thou maiest bee affrightedly startled with some noises of sudden horror, with some searefull dreames, with tumults, or alarms of War; but here thou shalt rest quietly in the place of silence, free from all inward and outward disturbances, whiles in the meane time thy soule shall see none but visions of joy, and blessednesse. But, oh the sweet and heavenly expression of our last rest, and the issue of our happy resuscitation, which our gracious Apostle hath laid forth, for the consolation of his mournfull *Thessalonians*: *For, if we beleewe (saith hee) that Iesus dyed and rose againe; even so them also which sleepe in Iesus, will God bring with him.* Loe, our beleefe is antidote enough against the worst of death: And why are we troubled with death, when we believe

Psa. 94. 17.

lieve that Jesus dyed ? And what a triumph is this over death, that the same Jesus who dyed, rose againe ? And what a comfort it is, that the same Jesus who arose, shall both come againe, and bring all his with him in glory ? And lastly, what a strong Cordiall is this to all good hearts, that all those which dye well, do sleep in Jesus ? Thou thought'st perhaps of sleeping in the bed of the grave, and there indeed is rest : but he tels thee of sleeping in the bosome of Jesus ; and there is immortality and blessednesse. Oh blessed Jesus, in thy presence is the fulness of joy, and at thy right hand are pleasures for evermore. Who would desire to walk in the world, when he may sleep with Jesus ?

Scet. 10.

Death

*sweetned to
us by Christ.*

Thou fearest death : It is much on what termes, and in what forme death presents himselfe to thee : If as an enemy,

my, (as that is somewhere his style, *the last enemy death*) thy unpreparation shall make him dreadfull; thy readinesse and fortitude shall take off his terrour: If as a Messenger of God to fetch thee to happinesse, what reason hast thou to be afraid of thine owne blisse? It is one thing what death is in himselfe, a privation of life; as such, Nature cannot choose but abhorre him; Another thing what he is by Christ made unto us; an introduction to life, an harbinger to glory. Why would the Lord of Life have yeelded unto death, and by yeelding vanquisht him; but that he might alter and sweeten Death to us: and of a fierce Tyrant, make him a Friend and Benefactor? And if we look upon him thus changed, thus reconciled; how can wee chuse but bid him welcome?

Thou art afraid of the pangs of death: There are those that have

SECT. II.
The pain-
fulnesse of
Christs
death.

Phil. 1.

Αναλῦσαι.

Heb. 11. 2.

have dyed without any great
 sense of paine: some we have
 known to have yeelded up
 their foules without so much as
 a groane: And how knowest
 thou, my son, what measure
 God hath allotted to thee?
 Our death is a Sea-voyage, (so
 the Apostle, *I desire to lanch
 forth*) wherein some find a
 rough and tempestuous pas-
 sage; others, calm and smooth:
 such thine may prove; so as
 thy dissolution may bee more
 easie than a fit of thy sicknesse.
 But if thy God have determi-
 ned otherwise, *Look unto Jesus*
the Author and finisher of our
faith, the Son of God, the Lord
 of glory; see with what ago-
 nies he conflicted, what tor-
 ments he endured in his death
 for thee: Look upon his blou-
 dy sweat, his bleeding temples,
 his furrowed back, his nailed
 hands and feet, his racked
 joynts, his pierced side: Heare
 his strong cries, consider the
 shame,

shame, the paine, the curse of the Cross which he underwent for thy sake: Say, whether thy sufferings can be comparable to his. He is a cowardly and unworthy Souldier, that follows his Generall fighting. Loe, these are the steps wherein thy God and Saviour hath trod before thee: Walk on courageously in this deep and bloudy way; after a few paces thou shalt overtake him in glory: *For if we suffer with him, we shall also reigne together with him.*

2 Tim. 2, 12

Thou shrinkest at the thought of death: Is it not for that thou hast over-valued life, and made thy home on earth? Delicate persons that have pampered themselves at home, are loath to stir abroad, especially upon hard and uncouth voyages: Perhaps it is so with thee; wherein I cannot but much pittie thy mistaking, in placing thy contentment there, where

Sc& 12.

The vanity
and miseries
of life.

a greater and wiser man could find nothing but vanity, and vexation. Alas, what can be our exile, if this be our home? What woefull entertainment is this to be enamoured on? What canst thou meet with here, but distemper'd humours, hard usages, violent passions, bodily sicknesses, sad complaints, hopes disappointed, frequent miscarriages, wicked plots, cruell menaces, deadly executions, momentary pleasures sauced with lasting sorrows; lastly, shadows of joy, and reall miseries? Are these the things that so bewitch thee, that when death calls at thy doore thou art ready to say to it, as the Devill said to our Saviour, *Art thou come to torment me before the time?* Are these those winning contentments, that cause thee to say of the world, as Peter said of Mount Tabor, *Master, It is good for us to be here?* If thou have

Mat. 8. 29.

Mat. 17. 4.

have any faith in thee, (and what dost thou professe to be a Christian without it ?) looke up to the things of that other world, whither thou art going; and see whether that true life, pure joy, perfect felicity, and the eternity of all these, may not be worthy to draw up thy heart to a longing desire of the fruition of them, and a contemptuous disvaluation of all the earth can promise, in comparison of this infinite blessednesse.

It was one of the defects which our late Noble and learned Philosopher the Lord *Verulam* * found in our Physitians, that they do not study those remedies that might procure *euſtasia*, the easie passage of their Patients (since they must needs dye) thorow the gates of death : Such helps I must leave to the care of the skilfull Sages of Nature ; the use whereof I suppose must be
with

* Lord Bacon his Advancement of learning

with much caution, lest whiles they endeavour to sweeten death, they shorten life. But let me prescribe, and commend to thee, my son this true spirituall meanes of thine happy *Euthanasia*; which can be no other than this faithfull disposition of the labouring soule, that can truly say, *I know whom I have believed: I have fought a good fight; I have finished my course; I have kept the faith: Henceforth there is laid up for me a crowne of righteousness which the Lord the righteous Judge shall give me at that day.*

1 Tim. 1. 12

2 Tim. 4. 7,

8.

Sect. 13.

Examples of
courageous
resolutions
in others.

Plato

Phædone.

E. Coffin.

de morte

Bellarmi-

ni, p. 28.

Thou startest back at the mention of death: How canst thou but blush to read of that Heathen Martyr *Socrates*, who when the message of death was brought to him, could applaud the news as most joyfull: Or, of a Cardinall of *Rome*, (who yet expected a tormenting Purgatory) that received the

the intimation of his approaching death, with *Buona nuova, buona nuova, O che buona nuova è questa!* Is not this their confidence thy shame; who believing that when our earthly house of this Tabernacle is dissolved, *We have a building of God, an house not made with hands, eternall in the heavens,* yet shrinkest at the motion of taking the possession of it? canst thou with dying *Mithridates* (when hee tooke his unwilling farewell of the world) cry out, *Oh light!* when thou art going to a light more glorious than this thou leavest, then the Sun is more weake than a Rush-Candle? It is our infidelity, my son, it is our meere infidelity that makes us unwilling to dye: Did wee thinke (according to the cursed opinion of some fanatick persons) that the soule sleeps as well as the body, from the moment of the dissolution, till

2 Cor. 5. 1.

N

the

Wis. 3, 1, 2, 3

the day of Resurrection: Or did we doubt lest wee should wander to unknowne places where wee cannot be certaine of the entertainement; or did we feare a scorching triall (up-
 on the emigration) in flames little inferiour, (for the time) to those of hell, there were some cause for us to tremble at the approach of death: But now that wee can boldly say, with the Wise man, *The soules of the righteous are in the hand of God, and there shall no torment touch them: In the sight of the unwise they seemed to dye, and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace.* Oh thou of little faith, why fearest thou; Why dost thou not chide thy selfe, as that dying Saint did of old, Go forth, my soule, go boldly forth; what art thou afraid of? Lo, the Angels of God are ready to receive thee,
 and

and to carry thee up to thy glory; neither shalt thou sooner have left this wretched body, than thou shalt be possessed of thy God: after a momentary darknesse cast upon Nature, thou shalt enjoy the beatificall vision of the glorious God: Be not afraid to be happy; but say, out of faith, that which *Jonah* said in anger; *It is better for me to dye than to live.*

Jonas. 4. 3.

I am afraid to dye: This is the voice of Nature: but wilt thou heare what Grace saith? *To me to live is Christ, and to dye is gaine.* If therefore meer Nature raigne in thee, thou canst not but be affrighted with death: But if true grace be prevalent in thy soule, that guest shall not be unwelcome: Was ever any man afraid of profit and advantage? Such is death to the faithfull: Whosoever he be that finds Christ to be his life, shall be sure to

*Señ. 14.
The happy
advantages
of death.*

find Death his gaine ; for that he is thereby brought to a more full and near communion with Christ : whereas before he enjoyed his Saviour only by the dim apprehension of his Faith, now he doth clearely and immediately enjoy that glorious presence, which only makes blessednesse : This is it which causeth death to change his Copy ; and renders him who is of himselfe formidable, pleasing and beneficiall ; *I desire to depart and to be with Christ*, saith the man who was wrapt up to the third heaven ; Had it been only departing, surely he had had no such great edge to it ; but *to depart, and be with Christ*, is that which ravisheth his soule. When the Heathen *Socrates* was to dye for his Religion, he comforted himselfe with this, That he should go to the place where he should see *Orphans, Homer, Musaus*, and the other Worthies of the former

Phil. 1. 23

former Ages; Poore man! could hee have come to have known God *manifested in the flesh, and received up into glory,* and therein that glorified flesh sitting at the right hand of Majesty; could he have attained to know the blessed order of the Cherubim, and Seraphim, Angels, Archangels, Principalities, and Powers, and the rest of the most glorious Hierarchy of heaven; could hee have been acquainted with that Cœlestiall Chore of the *Spirits of just men made perfect;* Could he have reached to know the God and Father of Spirits, the infinitely, and incomprehensible glorious Deity, whose presence transfuses everlasting blessednesse into all those Citizeris of glory: and could he have known that hee should have an undoubted interest (instantly upon his dissolution) in that infinite blisse; how much more gladly would

1 Tim. 3. 16.

Heb. 12. 23.

Luke 2, 29.

Ver. 36.

hee have taken off his Hemlock; and how much more merily would hee have passed into that happier world? All this we know, and are no lesse assured of it, than of our present being; with what comfort therefore should we think of changing our present condition with a blessed immortality? How sweet a Song was that of old *Simeon*? *Lord now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seene thy salvation*: Loe, that which hee saw by the eye of his sense, thou seest by the eye of thy faith; even the *Lords* Christ; he saw him in weaknesse, thou seest him in glory; why shouldst thou not depart, not in peace only, but in joy and comfort? How did the holy *Proto-martyr Stephen* triumph over all the rage of his enemies, and the violent fury of death, when he had once seene the

the heavens opened, and the Son of man standing on the right hand of God? Loe, God offers the same blessed prospect to the eye of thy soule; Faith is the Key that can open the heaven of heavens; Fix thy eyes upon that glorious and saving object thou canst not but lay downe thy body in peace, and send up thy soule into the hands of him that bought it, with the sweet and cheerefull recommendation, of Lord Jesus receive my spirit.

A&.7.56.

Comforts against the terrours of judgement.

THOU apprehendest it aright; Death is terrible, but judgement more; Both these succeed upon the same decree; It is appointed unto man once to dye, but after this the judgement: Neither is it more terrible, then lesse

N 4 thought

Sec. 1.

Aggravation of the
fearfulness
of the last
judgement.
Heb. 9.27.

A& 2. 20.

Mal. 4. 1.

2 Pet. 3. 10.

2 Thes. 1. 7, 8.

thought on: Death, because he strikes on all hands, and laies before us so many sad examples of mortality, cannot but sometimes take up our hearts; but the last judgement, having no visible proofes to force it selfe upon our thoughts, too seldome affright us: Yet who can conceive the terrour of that day? Before which the Sun shall bee turned into darknesse, and the Moone into bloud; That day, which shall burne as an Oven, when all the proud, and all that doe wickedly shall be as the stubble; That day, in which the heavens shall passe away with a great noise, and the elements shall melt with fervent heat; the earth also, and the workes that are therein shall bee burnt up: That day, wherein the Lord Jesus shall bee revealed from heaven with his mighty Angels; In flaming fire, taking vengeance on them that know not God, and that obey not the

the Gospell of our Lord Jesus Christ; That day, wherein the Lord will come with fire, and with his Chariots like a Whirlewinde, to render his anger with fury, and his rebuke with flames of fire; For by Fire, and by his Sword will the Lord plead with all flesh: That day, wherein the Son of man shall come in his glory; and all the holy Angels with him; and shall sit upon the Throne of his glory; and all Nations shall be gathered before him; That day, wherein all the kindreds of the earth shall waile because of him: Shortly, that great and terrible day of the Lord, wherein if the powers of Heaven shall be shaken, how can the heart of man remaine unmoved? wherein, if the world be dissolved, who can beare up? Alas, we are ready to tremble at but a Thunder-crack in a poore cloud; and at a small flash of lightning that glances

N 5 through

Iſa. 66. 15,
16.

Mat. 25. 31,
32.

Rev. 1. 7.

Joel 2. 31.

Mal. 3. 2.

3. Pt. 2.

Comfort
from the
condition of
the Eldest.

2. Pet. 3. 4.

2. Pet. 3. 9.

Heb. 10. 37.

through our eyes ; what shall we do when the whole frame of the heavens shall breake in piéces, and when all shall be on a flame about our eares ? Oh, who may abide in the day of his comming ; and who shall stand when he appeareth ?

Yet be of good cheere, my son ; Amidst all this horreur there is comfort ; Whether thou be one of those whom it shall please God to reserve alive uponearth to the sight of this dreadfull day, hee only knows in whose hands our times are ; This we are sure of, that we are upon the last houres, of the last daies : justly do we spit in the faces of St. Peters scoffers, that say, Where is the promise of his comming ? Well knowing, that the Lord is not slack, as some account slacknesse, but that he that shall come, will come, and not tarry. Well maiest thou live to see the Sonne of man come.

come in the clouds of heaven, and to be an Actor in this last Scene of the world: If so, let not thy heart bee dismayed with the expectation of these fearefull things: Thy change shall be sudden and quick; one moment shall put off thy mortality, & cloath thee with that incorruption, which shall not be capable of feare and paine: The Majesty of this appearance shall adde to thy joy and glory: *Thou shalt then see the Lord himselfe descend from heaven with a shout, with the voice of the Archangel, and with the Trumpe of God: Thou shalt see thy selfe, and those other which are alive and remaine, to be caught up in the clouds to meet the Lord in the aire; and so shalt thou be ever with the Lord.* Upon this assurance, how justly may the Apostle subjoyne, *Wherefore comfort one another with these words.* Certainly, if ever there were

1 The. 4. 16.

Verse 17.

Verse 18.

were comfort to be had in any words, not of men or Angels only, but of the ever-living God, the God of Truth, these are they that can and will afford it to our trembling soules.

But if thou bee one of the number of those whom God hath determined to call off before-hand, and by a faithfull death to prevent the great day of his appearance; here is nothing for thee, but matter of a joy unspeakable and full of glory: *For those that sleepe in Jesus, shall God bring with him: they shall be part of that glorious traine which shall attend the Majesty of the great Judge of the world: yea, they shall be coassessors to the Lord of heaven and earth, in this awfull judicature; as sitting upon the Bench, when guilty men and Angels shall bee at the Bar: To him that overcommeth, saith the Lord Christ, will I grant to sit with me in my throne,*

1 The. 4. 15.

1 Cor. 6. 1.

Verse 3.
Rev. 3. 21.

throne, even as I also overcame, and am set down with my Father in his throne. What place then is here for any terrour, since the more state and heavenly magnificence, the more joy and glory?

Thou art afraid to thinke of Judgement: I had rather thou shouldst be awfull, than timorous. When Saint Paul discouried of the judgement to come, it is no marvel that *Felix* trembled: But the same Apostle, when he had pressed to his *Corinthians*, the certainty and generality of our appearance before the judgement-seat of Christ, that every one may receive the things done in his body, whether good or evil; addeth, *Knowing therefore the terrour of the Lord, wee perswade men; but wee are made manifest to God, &c.* Loe, the holiest man may not be exempted from the dread, but from the slavish feare of the great

Sc& 3.

*Awe more
fit for
thoughts of
judgement,
than Feare.*

Act, 24. 25.

2 Cor. 5. 11.

great judge: We know his infinite justice; we are conscious to our selves of our manifold failings: how can we lay these two together, and not feare? But this feare works not in us a malignant kind of repining at the severe Tribunall of the Almighty, (as commonly whom we feare we hate) but rather a carefull endeavour so to approve our selves, that wee may be acquitted by him, and appeare blamelesse in his presence. How justly may wee tremble, when we looke upon our own actions, our own deserts? but how confidently may we appeare at that Barre, where we are beforehand assured of a discharge? *Being justified by faith, we have peace with God, through Jesus Christ our Lord.* When we thinke of an universall conflagration of the world, how can wee but feare? But when wee think of an happy restitution of all things

Rom. 5. 1.

Act. 3. 21.

things in this day; how can we but rejoyce in trembling?

Thou quakest at the expectation of the last Judgement: Surely, the very Majesty of that great Assize must needs be formidable: And if the very delivery of the Law on Mount *Sinai* were with so dreadfull a pompe of Thunder and Lightning, of Fire, Smoake, Earthquakes, that the Israelites were halfe dead with feare in receiving it; with what terrible magnificence shall God come to require an account of that Law at the hands of the whole sinfull generation of mankind? Represent unto thy thoughts, that which was shewed of old to the Prophet *Daniel* in Vision: Imagine that thou sawest the *Ancient of daies* sitting upon a Throne like the fiery flame; a fiery streame issuing and comming forth from before him; thousand thousands ministering

Seet. 4.

In that great and terrible day, our Advocate is our Judge.

Dan. 7. 8,
9, 10.

string unto him, and ten thousand times ten thousand standing before him; the Judgment set, and the Bookes opened. Or as John, the Daniel of the New Testament, saw a great white Throne, and him that sate on it, from whose face the earth and the heavens fled away, and the dead both small and great standing before God; and the Bookes opened, and the dead judged out of those things which were written in those Books, according to their works. Let the eyes of thy minde see beforehand that which these bodily eyes shall once see; and tell me how thou feelest thy selfe affected with the sight of such a Judge, such an appearance, such a Processe: And if thou findest thy selfe in a trembling condition, cheere up thy selfe with this, That thy Judge is thine Advocate; That upon that throne there sits not greater Majesty than Mercy: It is thy

thy Saviour that shall sentence thee. How safe art thou then under such hands? Canst thou feare that he will doome thee to death, who dyed to give thee life? Canst thou feare he will condemn thee for those sins which he hath given his blood to expiate? Canst thou feare the rigour of that justice which he hath so fully satisfied? Canst thou misdoubt the miscarriage of that soule which he hath so dearly bought? No, my son, all this divine state and magnificence makes for thee: Let those guilty and impenitent soules, *who have heaped unto themselves wrath against the day of wrath, quake at the glorious Majesty of the Son of God; for whom nothing remains, but a fearefull expectation of judgement, and fiery indignation, which shall devour the adversaries:* But for thee, who art not ~~only~~ reconciled unto God by the mediation of the

Rom. 3.

Heb. 10. 17.

Euk. 21. 28.
Eph. 4. 30.

Phil. 2.
Rev. 1. 7.

Ps. 96. 11.

Verse 12.

Verse 13.

the Son of his love, but art also incorporated into Christ, and made a true limbe of his mysticall body; thou art bidden (together with all the faithfull) *to looke up, and lift up thy head; for now the day of thy Redemption is come.* And indeed, how canst thou do other, since by vertue of this blessed union with thy Saviour this glory is thine; every member hath an interest in the honour of the Head. Rejoyce therefore in the day of the Lord Jesus; and when all the Tribes of the earth shall waile, do thou sing and rejoyce; and call to the heavens and the earth to beare thee company: *Let the Heavens rejoyce, and let the earth be glad: Let the sea make a noise, and all that is therein: Let the field be joyfull, and all that is in it. Then shall all the trees of the wood rejoyce before the Lord: for he commeth, for he commeth to judge the earth, and with*
righ-

righteousnesse to judge the world, and the people with his truth.

Thou art affrighted with the thought of that great Day: Thinke of it oftner, and thou shalt lesse feare it. It will come both surely, and suddenly; Let thy frequent thoughts prevent it. It will come as a thiefe in the night, without warning, without noise: let thy carefull vigilance: alwaies expect it; and thy soule shall bee sure not to be surprised, not to be confounded. Thine Audit is both sure, and uncertaine: Sure that it will be, uncertaine when it will be. If thou wilt approve thy selfe a good Steward, have thine account alwaies ready; set thy reckoning still even betwixt God and thy soule: *Blessed is the servant whom his Master shall find so doing*: Looke upon these Heavens, and this earth as dissolving; and thinke, with *Jerome*, that

Sect. 5.
Frequent meditation and due preparation, the remedies of our feare.

Mat. 24. 46.

that thou hearest the last Trumpe, and the voice of the Archangell shrilling in thine eares, (as once thou shalt) *A-rise, ye dead, and come to judgement.* Shortly, let it be thy main care, to live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himselfe for us, that he might redeeme us from all iniquity; *Who shall change our vile body, that it may be fashioned like to his glorious body; according to the working whereby he is able to subdue all things to himselfe.*

Phil. 3. 21.

*Comforts against the feares
of our spirituall enemies.*

Sec. 1.

*The great
power of e-
vill spirits,
and their
restraint.*

THOU art affrighted at the thought of thy spirituall enemies: No marvell; Neither earth

earth nor hell hath any thing
equally formidable: Those
three things which are wont
to make enmity dreadfull and
dangerous (Power, Malice,
Subtilty) are met in them:
neither is it easie to say in
which of these they are most
eminent. Certainly, were wee
to be matcht with them on e-
ven hand, there were just
cause, not of Feare only, but of
Despaire. I could tremble, thou
saist, to thinke that Satan hath
done, what he can doe: what
contestation hee enabled the
Egyptian Sorcerers to hold
with *Moses*; how they turned
every man his Rod into a Ser-
pent; so as they seemed to have
the advantage, for the time, of
many Serpents crawling and
hissing in *Pharaoh's* Pave-
ment, for one: How they tur-
ned the waters into bloud:
How they brought Frogs up-
on the Land of *Egypt*; as if
thus farre the power of hell
would

Exod. 7. 12.

Ver. 12.

Exod. 8. 7.

Job 1.19.

Job 1.3.

Rev. 13.13.

Eph. 5.6.

Eph. 6.12.

Eph. 2.2.

would presume to hold competition with heaven: What furious tempests hee raises in the aire, as that which from the wilderness beat upon the foure corners of the house of *Job's* eldest son & overthrew it: Lo, *Job* was the greatest man in the east; his heir did not dwell in a cottage, that strong Fabrick could not stand against this Hurricane of Satan. What fearefull apparitions he makes in the upper Regions: what great wonders hee doth, causing fire to come downe from heaven on the earth, in the sight of men: Lastly, what grievous tyranny he exerciseth upon all the children of disobedience. Couldst thou look for any lesse, my son, from those, whom the Spirit of God himselve stiles Principallities, and powers, and Rulers of the darknesse of this World, and spirituall wickednesses in high places, and the Prince of the power of the air.

Sure-

Surely, it were no Mastery to be a Christian, if wee had not powerfull opposites: But dost thou not withall consider that all this power is by concession, and the exercise of it but with permission, with limication? What power can there be in any Creature, which is not derived from the Almighty? This measure the infinite Creator was pleased to communicate to them, as Angels, which they retaine, and exercise still as Devils; their damnation hath stripped them of their glory; but we know not of how much of their strength: And seest thou not how their power is bounded? Those that could in appearance turne their Rods into Serpents, could not keepe all their Serpents from being devoured of that one Serpent of *Moses*: Those that could bring Froggs upon *Egypt*, cannot bring a baser Creature, Lice: Those that were

Exod. 8. 8,
9, 10, 11.

were suffered to bring Frogs, shall not have power to take them away: Restrained powers must know their limits; and we knowing them, must set limits to our feares; A Lion chained up can doe lesse harme than a Currelet loole: What is it to thee how powerfull, the evill spirits are, whiles they are by an over-ruling power tied up to their stake, that they cannot hurt thee?

Sc&A. 2.

*The feare of
the number
of evill spi-
rits, and the
remedy of it.*

Thy feares are increased with their number; they are as many as powerfull; One Demoniacke was possessed with a Legion; How many Legions then shall we thinke there are to tempt those millions of men, which live upon the face of the earth, whereof no one is free from their continuall solicitations to evill? That holy man, whom our counterfeited Hermits would pretend to imitate in the vision of his retirednesse, saw the aire full of them,

them, and of their inares for
 mankind; and were our eyes
 as cleare as his, we might per-
 haps meet with the same pro-
 spect: But be not dismay'd, my
 ion: Couldst thou borrow the
 eyes of the servant of an holier
 Master, thou shouldst see that
 there are moe with us, than
 they that are against us: thou
 shouldst see the blessed Angels
 of God, pitching their Tents
 about thee, as the more pow-
 erfull, vigilant, constant guar-
 dians of thy soule: Lo, these are
 those valiant ones, which stand
 about thy Bed: They all hold
 swords, being expert in War:
 every one hath his Sword upon
 his thigh, because of feare in the
 night: Feare not therefore, but
 make the Lord, even the most
 High, thy Habitation: Then
 there shall no evill befall thee,
 neither shall any Plague come
 nigh thy dwelling: For he shall
 give his Angels charge over
 thee, to keepe thee in all thy
 waies.

2 Kin. 6. 16.

Can. 3. 7, 8.

Psal. 91. 9.

Ver. 10.

Verse 11.

Verse 12.

Verse 13.

Psal. 3. 6.

Pl. 118. 12.

waies, They shall beare thee up in their hands, lest thou dash thy foot against a stone; yea, (and besides this iafe indemnity) Thou shalt tread upon the Lyon, and Adder; the young Lyon, and the Dragon shalt thou trample under feet. In secular enmity, true valour may be oppressed, will not easily be daunted with multitude; I will not bee afraid of ten thousand, (saith David) They came about me like Bees, but in the name of the Lord will I destroy them: It was a brave resolution in that Generall, who when one of his Souldiers could tell him, that the cloud of Persian Arrows (shot at them) darkned the Sunne; Be of good cheere, (said he) we shall fight in the shade: Answerable whereunto, was that Heroicall determination of Luther, who (after his engagements) against all threats, and dissuasions, would go into the City of Wormes,

wormes, though there were as many Devils in it, as Tiles upon their houses; and why should not we imitate this confidence? What if there were as many Devils in the aire, as there are spires of grais on the earth? *God is our refuge and strength, a very present help in trouble; therefore will we not feare, though the earth be removed; though the mountaines bee carried into the midst of the Sea. Behold, God is our Salvation, we will trust, and not be afraid; for the Lord Jehovah is our strength and our song, hee also is become our salvation. Let God arise, and let his enemies be scattered; let them also that hate him flee before him; like as the smoake vanishest, so shalt thou drive them away.*

Ps. 46. 1, 2.

Isa. 12. 2.

Ps. 68. 1, 2.

Sect. 3.

The malice of the evill spirits, and our feares thereof remedied.

But oh the malice of those infernall spirits, implacable, and deadly; whose trade is temptation, and accusation;

whose delight is torment ;
whose musick is shrieks, and
howlings, and groanes, and
gnashing ; and whose maine
drift is no less than the eternall
death, and damnation of mis-
erable mankinde ! Why should
we, my son, expect other from
him, who is professedly the
manslayer from the beginning ?
that carries nothing but de-
struction both in his name and
nature ? That goes about con-
tinually like a roaring Lion,
seeking whom he may devour ?
Surely, this malignity is rest-
lesse ; neither will take up with
any thing on this side hell. But
comfort thy self in this, that in
spight of all the malice of Hell,
thou art safe : Dost thou not
know that there stands by thee
the victorious Lyon of the
Tribe of *Judah*, whom that
infernall Ravener dare not
looke in the face ? Dost thou
not remember, that when the
Sentence was pronounced of
eter-

eternall enmity, between the seed of the Woman, and the seed of the Serpent, it was with this doome, *It shall bruise thy Head, and thou shalt bruise his Heele*: Loe, a bruise of a mans heele is farre from the heart: but a bruise of the Serpents head is mortall, there his sting, there his life lies: Neither did the seed of the woman (Christ Jesus) this for himselfe, (who was infinitely above all the power and malice of the Devill) but for us the impotent and sinfull seed of man: *The God of peace shall bruise Satan under your feet*, saith the blessed Apostle: *Vnder your feet*; not under his own only; of whom God the Father had long before said, *Sit thou on my right hand, till I make thine enemies thy footstool*. Yea, what do I speake of the future? Already is this great worke done; already is this great worke achieved: For the Lord of life,

Gen. 3. 15.

Rom. 16. 20

Psa. 110. 1.

Col. 2. 15.

having spoyled principalities and powers, hath made a shew of them openly, triumphing over them on his Crosse. Loe, all the powers of hell were dragg'd after this glorious Conqueror, when hee was advanced upon that triumphant Charior. Look therefore, my son, upon these hellish forces, as already vanquished; and know, that in all things wee are more than Conquerours through him that loved us. Only do thou by the power of thy faith, apply unto thy selfe this great worke, that thy victorious Saviour hath done for the Salvation of all the word of Beleevers.

Sect. 4.

*The great
subtily of
evil spirits,
and the re-
medy of the
feare of it.*

Power without malice were harmelesse; and malice without power were impotent: but when both are combined together, they are dreadfull. But, whereas malice hath two waies to execute milchiefe, either force, or fraud; the malice of Satan prevailes more by

by this latter; so as the subtilty of these malignant spirits is more pernicious than their power: In regard of his power he is a Lyon. in regard of his subtilty, he is a Serpent, yea that old Serpent, whose craft must needs be marvellously increased by the age and experience of many thousand yeares. So much the more carefull ought we to be, my son, *Left Satan should get an advantage of us.* This is that hee seekes; and if our spirituall wildome and circumspection be not the more, will be sure to find. It is a great word, and too high for us, which the Apostle speakes; *For we are not ignorant of Satans devices.* Alas, he hath a thousand stratagems, that our weake simplicity is never able to reach unto: The wisest of us knows not the deceitfulness of his owne heart, much lesse can he dive into the plots of hell that are against us. Wee

O 4 heare,

Gen. 3.1.
Rev. 12.9.
Rev. 20.2.

1 Cor. 2.11.

2 Cor. 2.11.

2 Cor. 11.13

Eph. 6. 11.

Luk. 16. 8.

Pro. 30. 2.

Verse 3.

Pl. 119. 98.

heare, and are fore-warned of
the wiles of the Devill: But
who his special machinations
are, as we can we know, much
lesse prevent? Even the chil-
dren of this world (saith our
Saviour) are in their generation
wiser than the children of light:
how much more crafty is their
Father, from whom their cun-
ning is derived? Be as meane
as thou wilt, my son, in thine
own eyes: say with ~~the~~ the
son of Jakoh, Surely, I am
more brutish than any man, and
have not the understanding of a
man: I neither learned wis-
dome, nor have the knowledge
of the Holy. But whatever thou
art in thy selfe, know what
thou art, or mayest bee in thy
God: Consider what the man
after Gods owne heart Rickes
not to professe; Thou, through
thy unbelief, hast made
me wiser than mine enemies;
for thou art ever with me: Lo,
the spirit of wisdom is ours;
and

and hee who is the eternall
Wisdome of the Father, is
made unto us wisdom, as well
as righteoulnesse: And he who
over-rules hell, hath said, *The
gates of hell shall not prevaile a-
gainst his Church*: What are
the gates of hell, but the deep
plots and consultations of
those infernall powers? The
Serpent is the known em-
blem of subtilty: The Ser-
pents of the Egyptian Sor-
cerers, were all devoured by
Moses his Serpent: where-
fore? But to shew us, that all
the crafty counsels and ma-
chinations of hellish proje-
ctors, are easily destroyed by
the power and wisdom of the
Almighty: when all was done,
it was the Rod of God that
swallowed them all, and was
yet still it selfe, when they were
vanquished: So as that wher-
by Satan thought to have won
most honour to himseife, en-
ded in his shame and losse.

Deu.34.9.

Eph 1.17.

1Cor.1.30.

What an infinite advantage did the powers of darknesse thinke to have made, in drawing our first Parents (by their subtile suggestions) into sin, and thereby into perdition ; as imagining either mankind shall not bee, or shall be ours? the incomprehensible wilddome and mercy of our God disappointed their hopes ; and took occasion by mans fall, to raise him up to a greater glory : and so ordered it, that the Serpents nibbling at the heele cost him the breaking of his head. What trophees did that wicked spirit thinke to erect upon the ruines of miserable *Job* ? and how was he baffled by the patience of that Saint? And how was that Saint doubled both in his estate and honour, by his conquering patience ? How confidently did the subtilty of hell say, concerning the Sonne of God exhibited in the flesh ;

Mat. 27. 38.

This is the Heire, come, let us kill

kill him, and the inheritance shall be ours? How sure worke did they think they had made, when they saw him, through their subtle procurement, nailed to the Crosse, and dying upon that tree of shame and curse; when they saw him laid dead under a sealed and guarded Grave-stone? And now, behold, even now begins their Confusion, and his Triumph; now doth the Lord of Life begin to trample upon Death and Hell: and to perfect his own glory, and mans redemption by his most glorious Reurrection. And as it was with the Head, so it is with the members: when Satan hath done his worst, they are holier upon their sins, and happier by their miscarriages; God finds out a way to improve their evils to advantage, and teaches them of these Vipers to make soveraigne Treacles, and safe and powerfull

Mar. 13. 7.

Luk. 20. 14.

Tro-

Eph. 6. 16.

Rom. 8. 37.

Rom. 8. 38.

Trochilces. Shortly, the temptations of Satan sent out from his power, malice, subtilty, are no other than fiery darts, for their suddennesse, impetuosity, penetration: If wee can but hold out the shield of faith before us, they shall not be quenched only, but retorted into the face of him that sends them; and we shall with the chosen vessell find and professe, that in all things we are more than conquerours, through him that loved us; and in a bold defiance of all the powers of darknesse, shall say, *I am persuaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. To whom bee all honour, glory, praise, power, and dominion, now and for evermore.*

The



*The Uniuersall Receipt
for all Maladies.*

THese are, my son, speciall compositions of wholesome Receipts for the severall Maladies of thy soule wherein it shall be my happinesse to have suggested unto thee such thoughts as may any whit availe to the alleviation of thy sorrows. But, there is an uniuersall Remedy, which a skilfuller Physitian hath ordained for all thy grievances: and I from his hand earnestly recommend to thee: *Is any among you afflicted? let him pray.* Loe here the great and soveraigne *Panpharmacum* of the distressed soule, which is able

Jam. 5. 13.

Eph. 6. 16.

Rom. 8. 37.

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Jam. 5. 13.

able to give ease to all the fore-mentioned complaints.

Iam. 5. 14.

2 King. 20.
3. 2.

Psa. 6. 2.

Ecccl. 38. 9.

Psa. 18. 5, 6.

Pl. 116 3. 4.

Art thou cast downe upon thy sick bed? Call for the Elders of the Church, and let them pray. This was *Hezekiah's* receipt, when hee was sicke unto death: He turned his face to the wall, and prayed. This was *David's* receipt; Have mercy on me, O Lord, for I am weake; O Lord heale me, for my bones are vexed. Take therefore the counsell of the wiseman, *My son*, in thy sicknesse bee not negligent, but pray unto the Lord, and hee will make thee whole.

Art thou soule-sick? Pray; So did holy *David*; The sorrows of hell compassed me about, and the snares of death prevented me: In my distresse I called upon the Lord, and cried unto my God.

Art thou infested with importunate temptations? Pray; So did *Saint Paul*, when the messen-

messenger of Satan was sent to buffet him: *Thrice I besought the Lord that it might depart from me, So did David; Whiles I suffer thy terrours, I am distracted; thy fierce wrath goeth over me; But unto thee have I cried, O Lord, and in the morning shall my prayer prevent thee.*

2 Cor. 12. 3.

Psa. 88. 15.
16.

Ver. 13.

Art thou disheartned with the weaknesse of grace? Pray; So did David, I am feeble, and sore broken, I have roared by reason of the disquietnesse of my heart: Lord, all my desire is before thee.

Psa. 88. 8, 9.

Art thou afflicted with the flanders of evill tongues? Pray; So did David; The mouth of the wicked, and the mouth of the deceitfull are opened against me: they have spoken against me with a lying tongue: Hold not thy peace, O God of my praise.

Psa. 109. 2.

Verse 1.

Art thou grieved or affrighted with the Publike Calamities

2 Chro. 7.

13, 14, 15.

2 Chr. 20.

9, 12.

lamicities of War, Famine, Pestilence? Pray: So good *Jehoshaphat* presseth God with his gracious promise made to *Solomon*: If when evill commeth upon us, as the sword, judgement, or pestilence, or famine, we stand before this house, and in thy presence, and cry unto thee in our affliction, then thou wilt heare and help: and shuts up his zealous supplication with, Neither know we what to do, but our eyes are upon thee.

Eze. 11. 13.

Art thou afflicted with the loss of friends? Pray, and have recourse to thy God, as *Ezekiel*, when *Peletiah*, the Sonne of *Benaiah* died: Then fell I downe upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of *Israel*.

Ps. 109. 22,
25, 26.

Art thou distressed with poverty? Pray: So did *David*: I am poore and needy, and my heart is wounded within mee:

I became also a reproach to them,
when they that looked upon me,
shaked their heads: Help me,
O Lord my God; O save me ac-
cording to thy mercy.

Art thou imprisoned? Pray:
So did Jonah, when hee was
shut up within the living walls
of the Whale; I cried by rea-
son of my affliction unto the
Lord; so did Asaph: Let the
sighing of the Prisoner come be-
fore thee, according to the
greatnesse of thy power preserve
thou them that are appointed to
die.

Jona. 2.1,2.

Ps. 79. 11.

Art thou driven from thy
Countrey? Pray; This is the
remedy prescribed by Solo-
mon, in his supplication to
God; If thy people be carried
away into a Land far off, or
neare; yet if they bethinke them-
selves in the Land whither they
are carried and turne, and pray
to thee, in the Land of their
Captivity. If they returne to
thee with all their hearts, and
pray

2 Chr. 6.

36,37.

38,39.

Pray toward the Land which thou gavest to their Fore-fathers, &c. then heare thou from heaven their Prayer, and their supplication.

Exod. 4. 11.

Art thou bereaved of thy bodily senses? Make thy ad-dresse to him that said, *Who hath made mans mouth, or who maketh the dumbe, and the deafe, or the seeing, or the blind? have not I the Lord?* Cry aloud to him with *Bartimeus*, *Lord, that I may receive my sight:* And if thou bee hopelesse of thine outward sight, yet pray with the Psalmist, *O Lord open thou mine eyes, that I may see the wondrous things of thy Lam.*

Mar. 10. 47, 51.

Psa. 119. 18,

Gen. 35. 21.

1 Sam. 1. 10.

1 Sam. 2. 21.

Art thou afflicted with sterility? Pray; so did *Isaac*, so did *Hannah*; she was in bitterness of soule, and prayed unto the Lord, and wept sore, and received a gracious answer.

Art thou troubled and weakned with want of rest? pray;

pray; so did *Asaph*, I complained, and my spirit was overwhelmed. Thou holdest mine eyes waking, I am so troubled that I cannot speake: I cried to God with my voice, unto God with my voice, and he gave eare unto me.

Psa. 77. 3.

Verse 4.

Verse 1.

Dost thou droope under the grievances of old age? Pray; so did *David*, Oh cast me not off in the time of old age, forsake me not when my strength faileth. O God thou hast taught me from my youth: Now also when I am old, and gray-headed, O God forsake me not.

Psa. 71. 9.

Ver. 17, 18.

Art thou troubled and dismayed with the fears of death? Pray; so did *David*, My soule is full of troubles, and my life draweth nigh unto the grave? I am counted with them that go down into the pit, I am as a man that hath no strength. Free among the dead, thou hast laid me in the lowest pit, in darkness, in the deeps: But unto thee have

Psal. 88. 3.

Verse 4.

Verse 5.

Verse 6.

Verse 13.

I cried, O Lord, and in the morning shall my prayer prevent thee.

Pf. 119. 120.

Lam. 3. 58,
59.

Psa. 59. 1.

Psa. 25. 19,
20.

2 Cor. 12.

Dost thou tremble at the thought of Judgement? So did the man after Gods owne heart; My flesh trembleth for feare of thee, and I am afraid of thy judgements; Look up with Jeremiah, and say to thy Saviour, O Lord, thou hast pleaded the causes of my soule, thou hast redeemed my life: O Lord judge thou my cause.

Lastly, art thou afraid of the power, malice, subtilty of thy spirituall enemies? Pray: so did David: Deliver me from mine enemies, O my God, defend me from them that rise up against me; O hide me from the secret counsell of the wicked; Consider mine enemies, for they are many, and they hate me with cruell hatred; O keepe my soule, and deliver me: So did S. Paul pray, that hee might be freed from the messenger of Satan whose

whose buffets he felt, and was answered with, *My Grace is sufficient for thee*; So he sues for all Gods Saints, *May the God of peace tread down Satan under your feet shortly.*

Rom. 16. 19

Shortly, whatever evill it be that presseth thy soule, have speedy recourse to the Throne of Grace; poure out thy heart into the eares of the Father of all mercies, and God of all comfort, and be sure, if not of redresse, yet of ease: We have his Word for it that cannot faile us; *Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorifie me:* Fashionable suppliants may talk to God; but be confident, he that can truly pray, can never be truly miserable: Of our selves we lye open to all evils; our rescue is from above; and what entercourse have we with heaven but by our prayers? Our prayers are they that can deliver us from dangers, avert

2 Cor. 1. 3.

Pl. 50. 15.

avert judgements prevent mischiefs, procure blessings: that can obtain pardon for our sins, furnish us with strength against temptations, mitigate the extremity of our sufferings, sustaine our infirmities, raise up our dejectednesse, increase our graces, abate our corruptions, sanctifie all good things to us, sweeten the bitterness of our afflictions, open the windows of heaven, shut up the bars of death, vanquish the powers of Hell: Pray, and be both safe, and happy. *A*

20 MA 59

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